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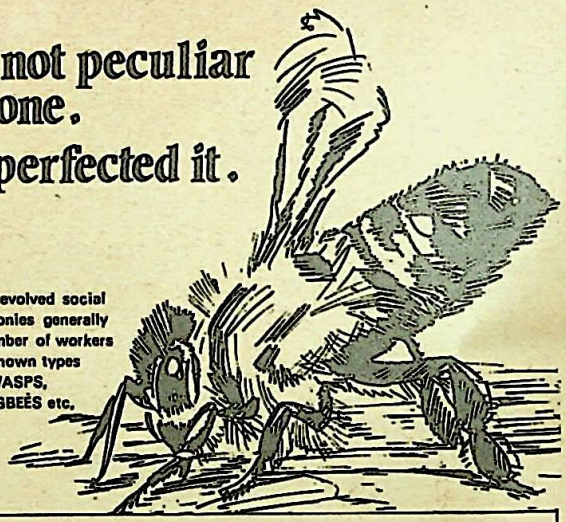

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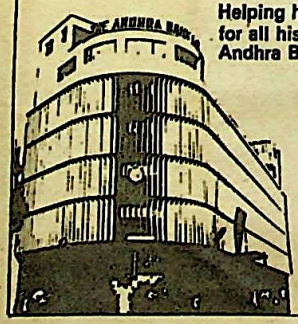

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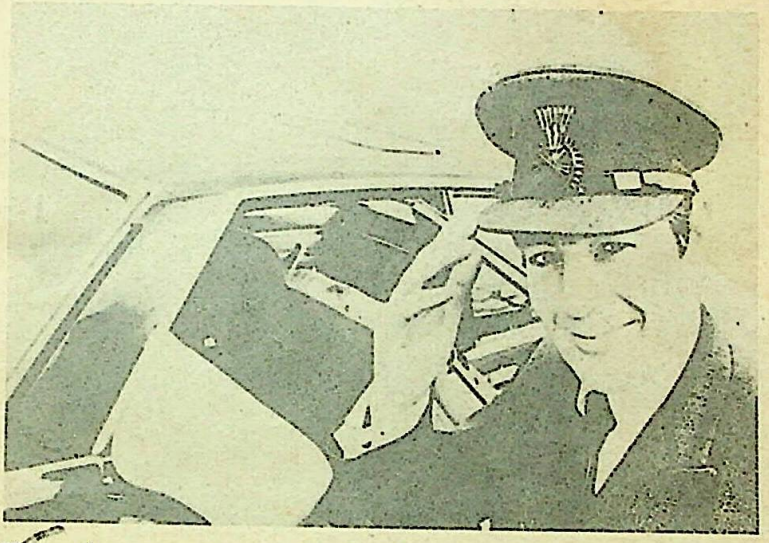

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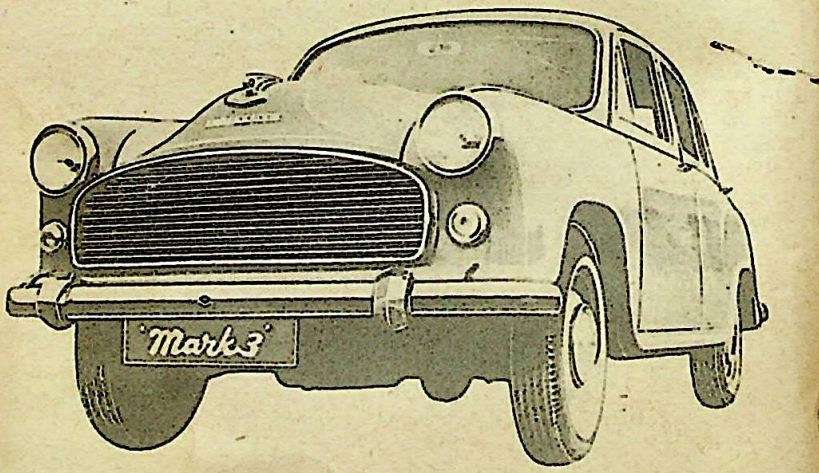

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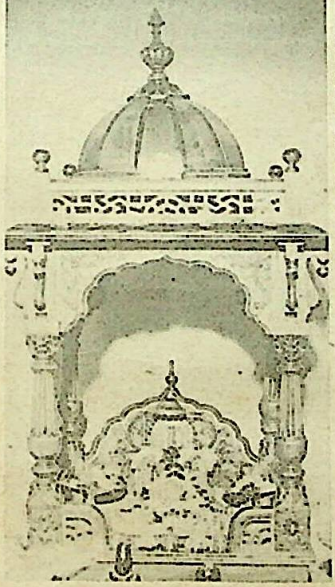

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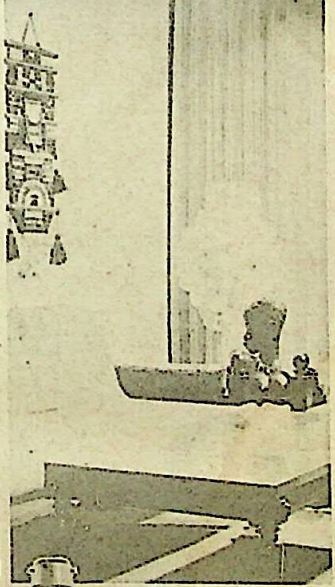

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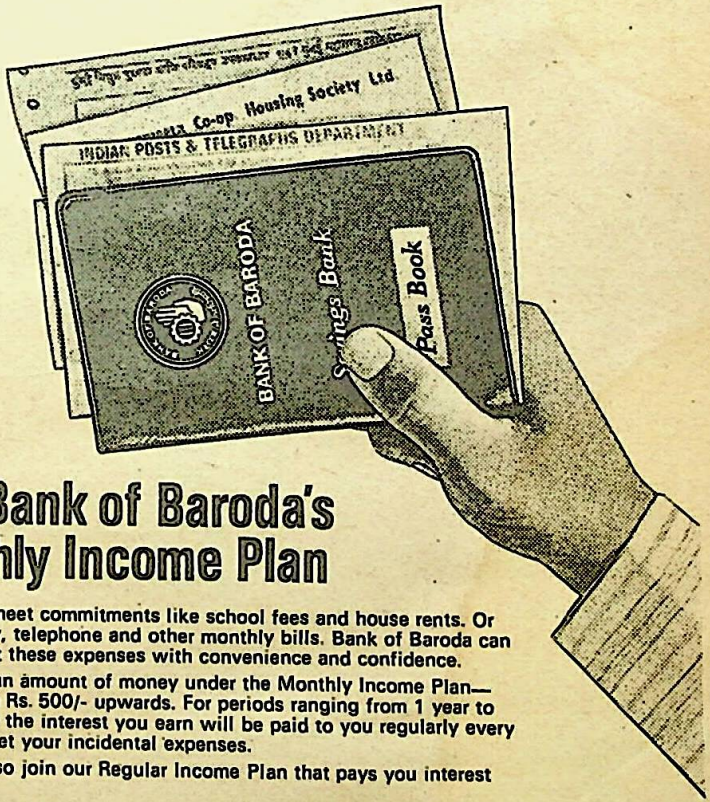

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25th ANNUAL NUMBER

AUGUST 12, 1979

BHAVAN'S JOURNAL

VOLUME 26 NUMBER 1

CONTENTS

	Page
* Prayer to Balakrishna	19
* President's Message	21
* Messages	23
* Suniti or Suruchi? —S. Ramakrishnan	24
* Who?—Aurobindo	30
* Let's Give Them a Home —M. C. Chagla	34
* A Must for 1979 —Dr. P. B. Gajendragadkar	41
* Open the Door to Secular Adoption —Prof. H. S. Ursekar ...	49
* Swatantrata-Ki-Jyoti —Nirmal Chandra Ganguli	57
* The Issue at Stake: National Survival —A. B. Vajpayee	65
* My Experiences as an Ambassador —N. A. Palkhivala	76
* Death is not the End —V. R. Krishna Iyer ...	98
* Success in Life —Arnold Cilos	123
* The Potent Power of Truth —Prof. Norman Brown ...	130
* Karna, the Magnanimous and the Magnificent —C. K. Venkataraman ...	148
* A Modern Nachiketa —Anthony Elenjimittam ...	161
* Little-known Anecdotes about Gopal Krishna Gokhale ...	168
* Recalling a Good Deed —Dr. S. Pinakapani	191
* Significance of Cow Protection —Swami Mukhyananda ...	193
* Swami Ramdas —Prof. Nanjunda Sastri ...	215

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आ नो भद्राः क्रतवो यन्तु विश्वतः

Let noble thoughts come to us from every side

Rigveda I-89-i

PRAYER TO CHILD KRISHNA

करारविन्देन पदारविन्दं
मुखारविन्दे विनिवेशयन्तम् ।
वटस्य पत्रस्य पुटे शयानं
बालं मुकुन्दं मनसा स्मरामि ।।

Holding the left foot, tender and sweet like the lotus petal,

With the right hand, slender and soft as a flower petal,

And placing the toe to the rose-bud lips on the cherubic face blooming like a full-blossomed lotus flower;

I behold, in my mind's eye, the glorious vision of the Eternal Baby, Balamukunda, Krishna, the Lord of lords, the Cause of all Creation, the Parabrahman;

Reclining on the Banyan leaf wafted by the gentle waves of the endless waters;

Where all was quiet; where all else was naught;

As an affirmation of the Creation to come.

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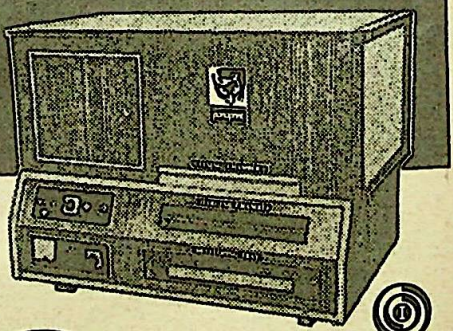

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President's Message

TRUE to the *Bhavan's Journal* tradition, a rich and varied fare of reading material is being offered in this Annual issue for the lakhs of fastidious readers of the Journal.

From a humble beginning *Bhavan's Journal* has, in the course of the last 25 years, made its mark in the field of cultural journalism and has come to be recognised as a moral force. It is a Journal that tries to steer clear of current politics and also refuses to sully its pages with titillating reading material. Hence the steady and healthy growth of *Bhavan's Journal* is something that speaks highly of the public taste for magazines which stand for the propagation of the higher values of life.

In the words of the illustrious founder of the Bharatiya Vidya Bhavan, Kulapati Munshi, the *Bhavan's Journal* is the blood-stream with courses through the Bhavan's far-flung family.

Whatever little freshness and flavour the Journal radiates is derived from the alchemy of *Bharatiya Vidya*, which is as old as the hills and yet as new as any freshly sprouted bud. In it, tradition and modernity seek to acquire a new content: tradition, no longer a static and hence a lifeless entity, but fresh and new because of the constant flow of the purifying waters of reassessment and adjustments; and modernity, not just a matter of date but one of enlightened outlook, in which the perennial values find fresh expression.

I wish the *Bhavan's Journal* continued success.

Bharatiya M. Khaitan

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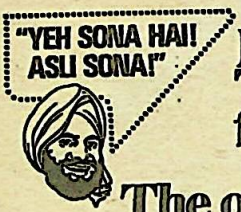

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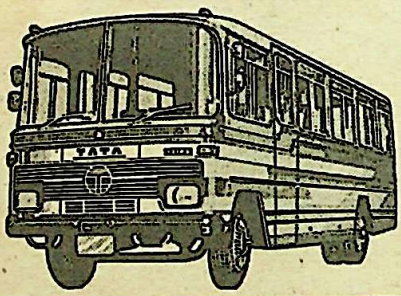

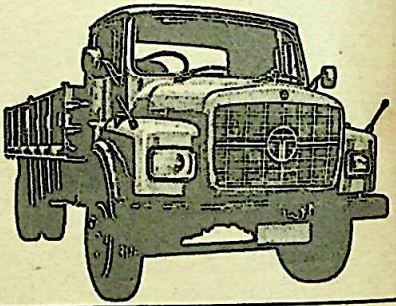

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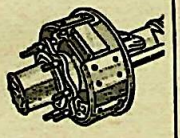

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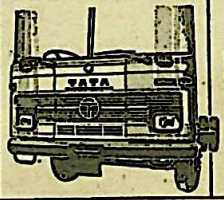

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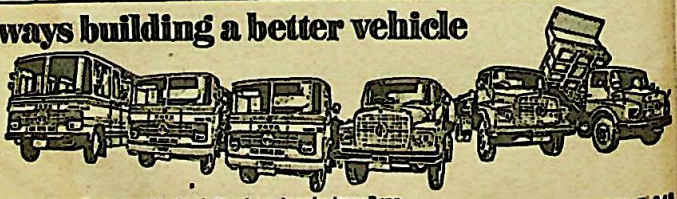

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Messages

"Bhavan's Journal" has undertaken the noble work of broadcasting the immemorial culture of Bharata Varsha throughout the world—a very difficult task indeed. My hearty blessings that the Journal may grow more and more in its usefulness to the public.

—H. H. Jagadguru Sri Sankaracharya of Sringeri

"Bhavan's Journal," blooming with the largest circulation among periodicals devoted to the service of Indian path towards the attainment of eternal values, may, we pray, gain fresh vigour in directing its attention more and more to the dissemination of moral principles and devotion.

—H. H. Jagadguru Sri Sankaracharya of Kanchi

Wish "Bhavan's Journal" complete success in its noble mission of spreading Bharatiya Culture.

—H. H. Jagadguru Sri Sankaracharya of Dwaraka

With its impressive record of work for the cultural education of our people, the "Bhavan's Journal" can look forward to a long career of usefulness in its chosen field. It has my best wishes for the continued success of its mission.

—Swami Ranganathananda

In a world that, to a large extent, seems to ignore spiritual values, we congratulate the "Bhavan's Journal and wish it AD MULTOS ANNOS!

—H. E. Valerian Cardinal Gracias.

Bhavan's Journal has made a place for itself in the cultural life of India. It is unique in the nature and character of its contents. I am writing to send my cordial good wishes for the continued success of the journal.

—Nobel Laureate Sir C. V. Raman

The "Bhavan's Journal" is making valuable contributions in the fields of life, literature and culture.

—Shri M. C. Chagla

I have read "Bhavan's Journal" and I have enjoyed many of the articles. It is a tribute to India to have an excellent Journal such as yours.

—Dr. Carlos P. Romulo of Philippines, Former U. N. President

I always look forward to receiving "Bhavan's Journal", I am much the richer in my spiritual and philosophical knowledge in particular, reading the many excellent articles written by eminent and erudite persons.

—Gen. K. M. Cariappa

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SUNITI OR SURUCHI?

The Path of Righteousness or Self-gratification?

S. RAMAKRISHNAN

THIS is the twenty-fifth Annual Number of the *Bhavan's Journal*.

Several thousands of readers, from all age-groups and all segments of society, in India and abroad, whom we have the privilege of having continuously on our ever-growing Subscribers' Register right from our inception way back on August 15, 1954, have sent us their affectionate greetings and good wishes on our completing a quarter of a century of service to Culture. Their regular renewal and spontaneous support and periodical unsolicited messages of goodwill have been the sustenance of the *Bhavan's Journal*, hailed by many discerning leaders as a pioneering pathlayer and pace-setter of wholesome, educative and purposeful journalism. (Please see Messages.)

The Bhavan's work is God's work.

Our greatest assets are, as our founding father Kulapati Munshiji was never tired of repeating, the grace of God, the benediction of the godly, the goodwill of the good and the dedicated, the selfless service of several thousands of members, honorary and stipendiary, of the Bhavan's far-flung, growing family. To them all, we tender our heartfelt gratitude springing up from the innermost recesses of our heart.

Since the beginning of Time, the choice before man has ever

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been between the eternal and the ephemeral—*Suniti* (Righteousness) and *Suruchi* (Self-Gratification).

Since the dawn of history, self-gratification has been luring away into its fold the vast majority of people, leaving only a chosen few to opt for righteousness. They are the salt of the earth.

Our soulful prayers to the Lord to give us the strength not to bend before insolent might, not to be swept off our feet by the fierce foul winds blowing from several directions, not to be lured away by the fleeting, tantalising values: come what may, not to swerve from the path of *Suniti*—Righteousness.

II

This is the thirty-third year of our freedom from British Rule.

Whither India? Where are the Objectives and Values which animated our freedom struggle?

Let each Indian honestly assess for himself or herself whether he or she has chosen *Suniti* or *Suruchi*.

Enticed by the glittering image of *Suruchi*, most people go astray only to realise, too late, that they are chasing a shadow. Those who hearken to the still, small voice of *Suniti* within them are sure to find fulfilment. Ultimate victory is theirs. This is the pith of our ancient lore.

III

In the *Upanishadic* literature, which has come down to us from the dim, distant past when history had not delineated its characters in clear-cut lines, we find the idea of *Shreyas* (the good) and *Preyas* (the pleasant) clearly enunciated. The path of the *good* is not always easy to tread—it is like walking on the razor's edge—but it is a path that leads one to *abiding* joy and fullness. It alone helps us to "expand our hearts and hopes as wide as the world." The path of the *pleasant*, on the contrary, is laden with immediate but fleeting pleasure. It ultimately takes one to the goal of pain and vacuity.

In the modern jet age, when man has no time even to "stand and stare," there may not be many who would be inclined to coolly weigh the merits of the two paths, guided by the esoteric teachings of the *Upanishads*, and prefer the transcendental to the transcient, permanent to the temporary.

It is with a view to bringing the abstract ideas contained in the *Upanishads* to the very doorsteps of the common man that *Puranas* were conceived by our ancients. In the form of stories and parables, these *Puranas* bring home to the people the magnificent truths which would have otherwise been inaccessible to them.

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We find in the *Bhagavata Purana* the story of Dhruva, an epitome of Bhakti and the outcome of preferring *Suruchi* to *Suniti*.

King Uttanapada had two consorts, *Suniti* and *Suruchi*. Like most mortals, Uttanapada preferred alluring Suruchi and neglected angelic Suniti.

The story runs that infant Dhruva, son of Suniti, once sought to sit on the lap of Uttanapada, along with Suruchi's son. At this, an angry Suruchi brushed away the innocent Dhruva, taunting him that he would have no place in his father's lap as he was born to Suniti.

The King, infatuated by Suruchi, acquiesced in this act of heart-breaking insolence to a tender, loving child. In sum, Dhruva went to a forest forlorn and did penance, was ultimately blessed with God's vision and also an abiding place in the firmament as the Pole Star or guiding star to all humanity. Thus the father who chose the *pleasant* remained mortal and a permanent object of contempt and ridicule, whereas his little son who chose *righteousness* gained life eternal and became an all-time inspiration.

IV

In the Republic of Letters too, we may either elect the good to guide our destinies or let the pleasant usurp its place. It is up to the readers to choose whichever they want. Let us elaborate a bit on this.

With a flurry of enthusiasm, almost bordering on frenetic hurry, a number of magazines are hitting the news stands. Indeed we are witnessing a "Magazine Boom" in our country.

Magazines of various hues and mix, sizes and prices, in English and regional languages, are savagely competing to compel the attention of readers.

The race for taking the circulation graph up and up leaves hardly any holds barred. Respectable journals are daring to print things which they had considered unprintable not long ago.

Are these the signs of the times or the harbinger of a literary revolution? In our view, it is neither of these but the manifestation of avarice for making money at the cost of public morals.

It is said that St. Francis of Assissi used to consider all writings or printed words as sacred and would never let anyone trample upon any writing. In India, all books are considered to be the abode of Saraswati, the Goddess of Learning. And even today if somebody who has not graduated to "civilisation" unknowingly steps on a book, he makes amends at once for this lapse by kneeling and touching the book with his finger

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tips and then touching the forehead with the same finger tips. It is a symbolic act of atonement indicating that the book is worthy of the highest veneration.

If only this high reverence, which, we, in our ancient land, have through the ages given to our books, is steadily kept in view by editors and publishers, they would not stoop low to defile the pages of books and periodicals with vulgar, base, destructive stuff.

We strongly feel that it is the positive duty of any good magazine to stimulate and encourage all the high aspirations lying embedded in the inner recesses of its readers. Its pages should be open for all that is elevating and shut for all that is degrading.

It is true that a good magazine can hope to survive only with the support of refined minds and, if our own humble, limited experience of the last 25 years is any index, there is no dearth of refined minds in India and abroad today. Their number is legion and is definitely on the increase.

There is one deeper implication stemming from today's magazine boom—a good lot of lewd publications find their way to the hands of innocent children, inhibiting their normal, natural growth and development. This is almost akin to poisoning the very source. In this International Year of the Child, this problem deserves to be given serious thought.

V

We dedicate this 25th Annual Number of the *Bhavan's Journal* to the welfare of the Indian Child. Significantly our prayer in this Annual issue is addressed to Balakrishna, the Child Eternal.

In the course of this year dedicated to the child, we have, off and on, attempted to spotlight many features relating to children. And in this Annual Number we are highlighting one of the most poignant problems concerning the Indian Child, a problem that faces nearly two million children of ours. The Adoption of Children's Bill has been hanging fire for quite some time now. Many do not seem to have a clear concept of what it is and how important it is for the welfare of children.

With a view to clarifying these concepts and dispelling many groundless fears, we present in this issue a deeply moving article by Shri M. C. Chagla, a truly great Indian to the marrow of his bones, another equally moving article by Dr. P. B. Gajendragadkar, an erudite and eminent former Chief Justice of India and an expository article by Prof. H. S. Ursekar, a well-known scholar and a former Judge of Bombay's City Civil and Sessions

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Court.

In consonance with our tradition, we also offer in this Number a variety of other reading material. In the article "How Potent is the Power of Truth?" Professor Norman Brown, an eminent Indologist, presents a story-studded feature which will make you exclaim: "O! is Truth so potent a thing!"

"Does everything end with death?" How often have we not asked this question ourselves! In his article, Shri Justice V. R. Krishna Iyer, an eminent Judge of our Supreme Court and an internationally famed jurist, conducts a high-level probe into this issue that has baffled mankind for ages.

Shri Nani Palkhivala, our versatile and dynamic former Ambassador to the U.S., presents a penetrating study of two of the world's greatest democracies, those of America and India, pointing out areas of similarities and dissimilarities, with the eyes of an objective observer. Our nascent democracy has much to learn from this report.

VI

The general run of our present-day "practising politicians" who masquerade as "servants of the people" so live in the sensation of self-seeking that their personality has almost run to seed. As men, most of them care only for themselves and can read only their news in headlines.

Our present-day politicians have almost desecrated our sacred Temple of Freedom built by god-men like Gandhi and other great torch-bearers nurtured in ethical and spiritual values, with the blood, sweat, toil and tears of millions of Unknown Patriots.

Oh! these politicians have reduced Free India to 'a gigantic quilt of jumbled crochet work, a monstrous monument of shame.'

"There are plenty of people", said an Irishman, "who are dead without knowing it." "Yes," said his friend, "only they haven't the sense to lie down".

With the modern politicians' posture of half-unworldly saintliness and selfless service, their penchant for deliberate evasion and vagueness, fidgetting and fuming expletives, idiosyncrasies and eccentricities, artful dodging and shameless self-seeking, their crudely cultivated habit of making statements and taking actions which very seldom, if at all, respond to the test of accuracy and truth, the silken fabric of India's public life woven with the warp and woof of Satya (Truth), Ahimsa (Non-violence), Asteya (non-possession), Aparigraha (non-covetousness) has been soiled, defiled, nay, torn to pieces.

After the stewardship of Jawaharlal Nehru and Lal Bahadur Sastri, our political life was heartlessly polluted, poisoned at the very source. The series of endemic, amoral plottings and sinister actions of the last decade have resulted in an elongated catalogue of cussed catastrophes.

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They have turned out to be a grand prologue to a grisly tragedy. The nation is now face to face with the grim prospect of frightening instability. Anarchy is round the corner, in some places already on the prowl. Verily, India is today on the brink of an unmitigated disaster.

A blind, passionate impulse of all-round destruction seems to have taken possession of and is propelling our ruling elite. This must be checked. Otherwise, we will soon irretrievably pass into an era of political prostitution, intellectual bankruptcy, moral nihilism and ethical barbarism, in which India's noblest traditions and values, our priceless heritage—an eternal beacon to all mankind—would be laid to waste.

"Politicians think they can do without religion. They do not know that religion is indestructible," averred our Philosopher-Statesman, Dr. S. Radhakrishnan.

As the Father of our Nation and other architects and builders of modern India have stressed, we must "spiritualise" politics.

"Two things fill me with wonder," said the German philosopher Immanuel Kant, "the starry heavens above and the Moral Law within."

We, the people of India, each from his station in life, must take urgent steps to re-enthrone in each one's life the Majesty of the Moral Law—*Suniti*.

As we enter the twenty-sixth year of our pilgrimage, we pledge anew, in prayerful humility, to serve, steadfastly and diligently, the cause of the Moral Law—*Dharma*, in its threefold aspects of *Satyam*, *Shivam*, *Sundaram*. □□□

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Who?

SRI AUROBINDO

In the blue of the sky, in the green of the forest
Whose is the hand that has painted the glow?
When the winds were asleep in the womb of ether
Who was it who roused them and bade them to blow?

He is lost in the heart, in the cavern of nature,
He is found in the brain where he builds up the thought,
In the pattern and bloom of the flowers he is woven
In the luminous net of stars he is caught

In the strength of man, in the beauty of woman,
In the laugh of a boy, in the blush of a girl
The hand that has sent Jupiter spinning through the heaven
Spends all its cunning to fashion a curl

These are his works and his veils are his shadows,
Where is He then, by what name is He known?
Is He Brahma or Vishnu, a man or a woman?
Bodied or bodiless, twin or alone?

We have love for a boy who is dark and resplendent,
A woman is lord of us naked and fierce,
We have seen Him amuse on the snows of the mountain
We have watched Him at work in the heart of spheres

We will tell the whole world of His ways and His cunning,
He has rapture of torture and passion and pain,
He delights in our sorrows and drives us to weeping,
Then lures with His joy and His beauty again

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All music is only the sound of His laughter,
All beauty is the smile of His passionate bliss
Our lives are His heartbeats, our rapture the bridal
Of Radha and Krishna, our love is their kiss.

He is the strength that is loud in the blare of the trumpets,
And He rides in the car and strikes in the spears,
He slays without stint, and is full of compassion,
He wars for the world and the ultimate years

In the sweep of the worlds, in the surge of the ages
Ineffable, mighty, majestic and pure,
Beyond the last pinnacle seized by the thinker
He is throned in His seats that for ever endure.

The master of man and his infinite lover,
He is close to our heart had we vision to see,
We are blind with our pride and the pomp of our passions,
We are bound in our thoughts where we hold ourselves free

He is in the sun who is ageless and deathless.
And unto the midnight His shadow is thrown,
When darkness was blind and engulfed within darkness
He was seated within it, immense and alone.

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CYCLONE RELIEF OPERATIONS ON A WAR FOOTING.

The killer cyclone, that hit the coastal districts of Andhra Pradesh on May 12, 1979, has left behind a gruesome trail of death and devastation, the death toll being over 600 and total loss Rs. 681 crores. Relief and rehabilitation programmes have been organised on a war footing.

Rs. 853.48 lakhs have so far been spent on relief measures.

12,386 tonnes of rice and over five lakh dhotis, sarees and blankets have so far been distributed to the cyclone victims.

12.32 lakh anti-cholera inoculations have been given, and 31,500 wells, tanks have been chlorinated.

Relief measures for agriculturists, fishermen, weavers and artisans costing over Rs. 50 crores have been formulated and will be implemented very soon.

A separate housing corporation has been set up for constructing 1 lakh houses costing Rs. 25 crores this year. Rs. 2 crores have been released as margin money. The target is 4 lakh houses costing Rs. 100 crores.

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DR. M. CHANNA REDDY
Chief Minister

No. 51

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LET'S GIVE THEM A HOME

M. C. CHAGLA

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This is the Year of the Child and public opinion must insist that the adoption law should be put on the statute book this year.

A CHILD is like a blossom. A garden without blossoms would hardly be a garden. Trees have their majesty but blossoms have colour and fragrance which make the garden a thing of beauty.

Similarly in a family, a child acts as a cementing factor between its father and mother. There is something lacking in a childless marriage. It is not complete. This is precisely the reason why most of the families which are childless go in for adoption—not for spiritual reasons alone but also to strengthen the ties of matrimony.

In India a valid adoption can only be made by Hindus. There is no Law which would enable other communities to make a valid adoption. Many non-Hindus have informally adopted children; but the adopted child does not get a legal status nor does it get legitimacy, if he is illegitimate. Among Hindus, once the adoption takes place, the adopted child has the same status as a naturally born son. He has rights of inheritance and all the other rights as if he were born to his parents.

Under the Hindu Adoption Act, it is now permissible to adopt also a girl.

Without legal adoption, there is no security for the child. The adopted parents may discard him, disinherit him and treat him like a servant in the house.

Today hundreds and thousands of children leave India to be adopted in foreign countries which have a proper adoption law. Our Courts here have very little control to ensure the welfare of the child who has left this country. Therefore on merits, there cannot possibly be two opinions, of the necessity for a secular adoption law applicable to all sections of the Indian community, like the Penal Code or the Guardian and Wards Act.

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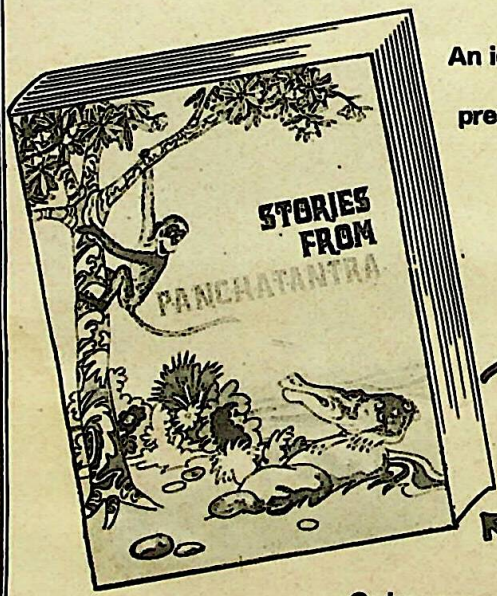

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An Adoption Bill was introduced in the Rajya Sabha in 1974. It was referred to a select Committee of 46 members in 1976. The Committee made a report in which 44 members concurred. The only dissenting members were two, who were Muslims. In 1978, the Bill was taken for consideration in the Rajya Sabha. The Law Minister praised the provisions of the Bill in almost lyrical language. When he sat down, members from different parts of the house objected to the Bill on the ground that it offended the religious sentiments of Muslims and they opined that it should not be proceeded with. On that, the Law Minister beat a hasty and indignified retreat and withdrew the Bill. The reason for this was obvious. He did not want to lose Muslim votes in any election that may take place. I quite understand that votes and voters are necessary and essential for the working of a parliamentary democracy. But unfortunately they also constitute, in our country, today, the greatest weakness in the system of government, when they are used as bargaining counters or as bribe or intimidation by one party against the other. This emphasises the necessity for electoral reform which however, is not the subject I am dealing with now.

Now it must be remembered that this is the Year of the Child and public opinion must insist that the adoption law should be put on the statute book *this year*. No legislative procrastination should be permitted and no fear of religious or obscurantist opposition should be allowed to deter the Government from carrying out this most essential and beneficial reform.

I like to remind the Government and Muslim friends of some potent facts of which they seem to be oblivious:

1. *We in this country are governed by Indian Law and not Islamic Law. The Legislatures, the Privy Council and the Supreme Court have constantly altered and amended the strict application of the Shariat. Under the Penal Code, peoples' hands are not cut off on their conviction for theft nor are women who have committed adultery stoned to death as required by Muslim Law. The Special Marriage Act, which was recently passed, equally affects the Shariat, but a Muslim member in the debate in Parliament admitted that they had allowed it to be passed without any objection or opposition, through inadvertence!*

2. *We have no official Church and we are a secular country unilke Iran, Pakistan and other Muslim countries.*

3. *Uniform Civil Code is a directive principle under the*

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M. C. Chagla

Distinguished Jurist, Educationist, Diplomat, Statesman, and Union Minister, Shri Mohamadali Currim Chagla was educated in Bombay at St. Xavier's High School and College and later on in Lincoln College, Oxford.

After graduating with Honours he was called to the Bar from the Inner temple. After his return to India Shri Chagla taught Law at the Government Law College, Bombay, and subsequently he became a Puisne Judge of the Bombay High Court and later its Chief Justice.

While on the Bench he was also Vice-Chancellor of Bombay University, served on the Law Commission, became Acting Governor of Bombay and Ad Hoc Judge of the International Court of Justice at the Hague. Shri Chagla also proved his mettle as the Indian Ambassador to the U.S.A. and the Indian High Commissioner in the U.K.

First as Union Minister of Education and subsequently as External Affairs Minister, Shri Chagla came into the limelight of Indian Politics and led Indian delegations to the Security Council (on Kashmir), to Ottawa, UNESCO and the U.N. General Assembly.

His published works include "The Indian Constitution," "Law, Liberty and Life," "The Individual and the State," "An Ambassador Speaks," "Education and the Nation," "Unity and Language" and "Roses in December," his celebrated autobiography published by the Bharatiya Vidya Bhavan. He was also chosen for the 1978 National UNESCO Award for distinguished services to Human Rights.

Constitution and Muslims cannot be heard to say that they are not bound by it and that the Shariat can override that principle.

4. This is an enabling measure and no one is bound to adopt. Therefore in effect the Muslim opposition is coercing the minority which wants to adopt legally. The Muslim opposition may be a large majority. But even the smallest minority has its rights. It cannot be taken away by a vocal, vociferous and obscurantist majority.

5. We emphatically and often pompously declare from hundreds of platforms that Prohibition must be total and absolute

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because it is a directive principle under the Constitution—however slender the chances of the suc the cost to the nation. But here is a directive principle (Uniform cess of this policy and whatever Civil Code), which will not cost the country a single brass farthing which we have refused to implement because although constitutionally we are a secular country, in practice our secularism is distorted by communal considerations.

I have always believed in public opinion, triumphing over even the most powerful Government as was shown in the last General Election when the people threw out bag and baggage the wicked and vicious Government of Mrs. Gandhi. Therefore when a Government takes up an irrational and indefensible attitude. the people should not be acquiescent.

I myself presided over a public meeting in Bombay protesting against Government's attitude over the Adoption Bill and I was happy to say, quite a large number of Muslims and particularly Muslim women joined in the protest. Such meetings should be held all over our country. Public demonstrations should be organized. Deputations should meet the Government in Delhi and everything possible should be done to see that the welfare of the child is ensured by the passing of this Law.

It is needless to say that the child constitutes the potential wealth of this country. We have immense resources. But these resources cannot produce real wealth unless the citizens of tomorrow are protected and constitute a disciplined and progressive nation. Therefore it is our solemn duty in this year, to do all we can to preserve this potential wealth and make it worthy of our country and our country's tradition. □□□

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DR. P. B. GAJENDRAGADKAR

SECULAR ADOPTION LAW: A MUST FOR 1979

ALL of us know that the United Nations has declared 1979 as the Children's Year. The World Organization expects every country to do its best to take all legislative, executive and administrative actions to help its destitute, helpless, poor children and give them a chance to develop into bright, promising and useful citizens.

For a child to grow and discover itself, a home is a must. It is only in the affectionate atmosphere of a home where loving hands caress it and soft and sweet words are spoken to it that the child knows that it belongs and is not a destitute.

Just as roses and other lovely flowers blossom in a garden and present an attractive view only if they are nursed and nurtured properly by the gardener, so too children develop into first class citizens and discover their best abilities and capacities only if they are nursed and nurtured by affectionate people around them. And just as uncared for flowers wither away, neglected children do not discover themselves and become vagrants and many a time turn to crime. The result is terrible national loss. Let us not forget that the children are the wealth of the nation. We must not lose this invaluable

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asset by failing to do our duty by these small lovely creatures of God.

It is true that children can be looked after by institutions run for the purpose. But the functioning of the institutions inevitably tends to become mechanical, and the touch of human kindness and the atmosphere of love and affection which help the soul of the child blossom is often lacking. It is not the fault of the institutions. It is implicit in the working of all institutions that they have to work according to rules and they naturally become somewhat mechanical and cannot possibly create that atmosphere of friendly affection which a home can. Hence it is important that destitute children —boys and girls alike—must be given a chance to find a home, and the only effective way for giving these unfortunate children an opportunity to discover themselves is to make Laws which would allow citizens to adopt these destitute children and treat them as their sons and daughters.

In India adoption is recognised only amongst the Hindus. At this stage, all I wish to point out is that but for the Hindu no other community in India is authorised to adopt a child so that in the case of non-Hindus, by adoption the status of legitimacy and legality is not conferred on the child. It is true that even today many people of generous and imaginative nature who understand the problems of the destitute child adopt the child, but the act of adoption, though based on the highest sentiments of compassion, does not confer on the child the status of being a legitimate son or daughter. He or she continues to be a mere dependent and that never serves the purpose of giving the child, which grows day by day and develops its faculties of understanding, a home which it can legally regard as its own—a home to which it belongs and of which it is a legal member. This aim is sought to be achieved by the Secular Adoption Law which has to be passed and which is a must in 1979.

To understand the magnitude of the problem, it is enough to say that in India the number of destitute children runs into several lakhs and it is these poor, inarticulate, destitute children who are piteously crying for social justice.

The Secular Adoption Act will be founded solely on the principle of social justice. Any nation that does not pass the Law and thereby denies social justice to its children is failing in its duty and cannot be regarded as a civilized nation.

In fact in most of the states of the U.S.A. and many countries in Europe, Secular Adoption Law has already been passed. Many other countries

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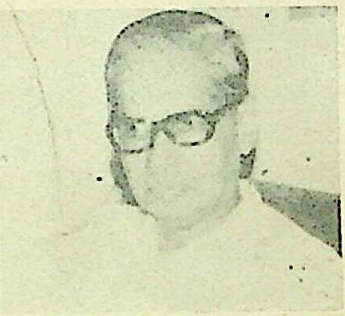

P. B. Gajendragadkar

Dr. Pralhad Balacharya Gajendragadkar, celebrated lawyer, educationist, author and jurist, was born on March 16, 1901.

Called to the Bar in 1926, he became a judge of the Bombay High Court in 1945 and was appointed the Chief Justice of India in 1964, which post he held till 1966.

Though Law has been his first love, Dr. Gajendragadkar is equally wedded to education and culture. Scion of a family of renowned Sanskritists, he has drunk deep of the inexhaustible fountain of our Vedas and Upanishads.

A former Vice-Chancellor of the University of Bombay, he was the Chairman of the Jammu and Kashmir Commission of Enquiry and also of the Banaras Hindu University Enquiry Committee.

During his visit to the U.S.A. in 1965 Dr. Gajendragadkar delivered a series of lectures on the Constitution of India at several well-known universities. Besides leading an Indian delegation to the Commonwealth Conference held in Australia he also led a delegation of jurists to the Soviet Union and spoke on behalf of India at the Magna Carta Celebrations in London in 1965.

Author of several publications in English and Sanskrit, he is well-known for his catholicity of outlook and broad vision.

Presently he is engaged in bringing out "Critical Editions of the Principal Upanishads," a Bhavan's Project.

are enacting it this year. India seems to lag behind in this race of doing social justice to the millions of its children while social justice is one of the basic principles on which the Indian Democracy is founded. That is why no sensible person will dispute the proposition that a Secular Adoption Law is a must in 1979.

I have been emphasizing in this short article that the adoption should be a secular adoption. Why do I say so? I say so because to most of the Hindu readers of this Journal, the concept of adoption is a religious concept. Adoption is recognised amongst the Hindus from ancient times on purely religious grounds. The theory which is the foundation of the law of adoption is that a person who

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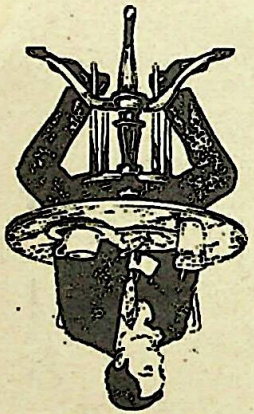

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dies without a son goes to hell. In fact the word Puthra (son means:

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त्रायते पितरं सुतः ।
तस्मात् पुत्र इति प्रोक्तः
स्वयमेव स्वयंभुवा ॥

One of the well-known writers on Hindu Law has sarcastically observed that the theory that the son saves the father from hell after his (father's) death, probably applies only to rich people; which means, rich people alone have souls because, it is obvious that no one would be willing to give his son in adoption to a poor man.

Whether or not adopting a boy leads to the benefit of the soul of the adopting father cannot be definitely known. It is a matter of belief and on that belief, the whole structure of the traditional Law of Adoption has been founded. One fact, however, is clear and that is established by the actual experience, spreading over several years, that adoption has been a paradise for lawyers. It has furnished rich ground for litigation which inevitably means the enrichment of lawyers—whatever happens to the soul of the adopting father. That is by the way.

However, after the Hindu Law has been codified, matters have comparatively settled down and the principles of the Law are

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now fairly well understood. It is remarkable that Mayne—whose work on Hindu Law is a classic—was apprehensive that the Hindu code would be an impossibility:

Says Mayne in his Preface:

"The age of miracles has passed. I hardly expect to see a code of Hindu Law which shall satisfy the trader and the agriculturist, the Punjabi and the Bengali, the Pundits of Banaras and Rameswaram, of Amritsar and of Poona. But I can easily imagine a very potential and specious code, which should produce much more dissatisfaction than the law as at present administered."

After India became free, the miracle did take place and the Hindu Law has been codified. It must be conceded that owing to the violent opposition to the codification of Hindu Law, by Hindu traditional obscurantists, it had to be done diplomatically by stages and Parliament passed the Hindu code by different acts. And the Hindu Law is now not based on any texts but is to be found in the Statutes passed by Indian Parliament in the form of several Acts.

One of these is the Hindu Adoption and Maintenance Act. (Act 78 of 56). This act makes elaborate provision for adoption and allows girls to be adopted and makes several other thread-

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bare changes in the Law which prevailed under the Hindu Texts.

Incidentally, I do not see any reason to abolish this act even if the Secular Adoption Act is passed, applicable to all the communities. After the Secular Adoption Act is passed, Hindus who want to adopt a child under its provisions will be entitled to do so, whereas others who want to make an adoption under the provisions of the Hindu Adoption Law should be at liberty to follow that course. I do not think that it is incongruous or illogical to leave both Laws on the Statute Book. That, however, is by the way.

As I have stated, as soon as the United Nations declared 1979 as the Children's Year, the Indian Parliament in fact introduced a Secular Adoption Bill (18 of 72) in the Rajya Sabha. It was referred to a Joint Select Committee. In moving the Bill, the Law Minister naturally spoke very eloquently in support of the Bill and urged that in moving the Bill, he was asking the House to do its obvious duty to the destitute, poor children of the country.

As I have emphasized, it is a permissive act and yet some members of the Muslim minority raised the objection that the Bill should not be passed because it infringed their personal law and lo and behold, the Law Minister withdrew the Bill and the story thus ended in a tragic way.

Withdrawal of the Bill was obviously on grounds of political expediency. It is the tragedy of Indian democracy, that whereas Indian democracy emphasizes social justice and secularism as its main distinguishing features and prescribes that a Common Civil Code should be adopted, these ideals have not yet been achieved on the ground of elections and votes. What the theory of the Constitution postulates as a basic principle is thus rendered negative by the expediency of elections and winning of votes. Elections are, no doubt, an inevitable part of our democracy. I would however earnestly appeal to the Janata Government to rise to the occasion, give legislative effect to social justice and pass the Act in spite of opposition based on ignorance.

Indian secularism is not like European secularism—anti-God or anti-Church. It is neutral in the matter of religion. It treats all religions alike. But it insists that no religion should tresspass into secular social matters, and Law is obviously and patently a social, secular matter.

A permissive measure like the Secular Adoption Act should be all the more unobjectionable, even to the strongest obscurantist amongst the minorities because it does not compel anyone to adopt a destitute child. It only

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legitimatises and legalises the position of the adopted child after any citizen, whatever his religion, chooses to adopt a destitute child out of considerations of social justice and compassion in the sense in which Buddha preached the doctrine of compassion.

Swami . Vivekananda always used to say that he who wipes the tears from the eyes of an unhappy, miserable widow and brings bread to the hungry mouth of a destitute child, worships God. Service to destitute children, according to Swami Vivekananda, is the best form of religion. With this noble concept, which Ramakrishna Paramahamsa taught and Swami Vivekananda popularised, no one can possibly disagree. It is on this principle, and not as a mere result of the resolution of the United Nations Organization that the Secular Adoption Act must be passed.

I must congratulate the "Bhavan's Journal" for inviting the attention of the public to the fact that more than half of 1979 has already run out and public opinion must organize itself and bring pressure on the Government to do its elementary and primary duty to the destitute children, who cannot voice their grievances or articulate their hopes and aspirations, and pass the Law before 1979 comes to a close.

Let us remember that an indifferent public conscience and democratic progress can never go together. Unless the public conscience is awakened and the public brings pressure on the Government aggressively, actively and persistently, the Government may well allow 1979 to come to an an end without passing the Bill under the imaginary fear that if the Bill is passed, some members of the Muslim minority may be offended.

In the history of a nation, as in that of an individual, there are occasions when noble principles must prevail over considerations of expediency. Passing the Bill is such an occasion in the history of India.

I earnestly hope that the Indian Parliament will do its duty by itself and by its innumerable destitute children by passing the Secular Adoption Bill in good time and thus honour the declaration of the U.N.O.

In conclusion, I invite the vast fraternity of the Journal's progressive and enlightened readers to awake, arise and organise a peaceful democratic move to persuade the Government to pass the act and stop not till the act enters the Statute Book of India, before 1979 makes way for 1980. Time is short, but then, the Secular Adoption Act is a must for 1979.

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OPEN THE DOOR TO SECULAR ADOPTION

H. S. URSEKAR

THE year 1979 has been declared by the U.N.O. as the Childrens' Year. The subcontinent of India has numerous major problems to face, one of the most heart-rending being the problem of the destitute child.

There are in our country about 1.5 million children who need immediate succour. Every child is a potential great man, an asset to the country, but he needs good education, sound health and a sporting chance to show his mettle.

Social and economic justice has been enshrined in the Preamble of our Constitution. It directs the State "to secure to all citizens justice—social, economic and political." And our first duty in this regard is to the young.

No full development of the child is possible without the love of a family. Therefore the Human Rights Charter of the United Nations recognises the right of every child to a family, but destitute children are denied this basic right, and this needs to be corrected urgently.

There are a number of ways to give a home to a child. There

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are childrens' homes and foster-care programmes, but these do not provide the loving care and tender affection of parents. The only way to guarantee parental affection is adoption.

Thus the golden key to the problem of the destitute child is adoption. Adoption is the act of taking a child into a family by legal process.

Just as childless couples yearn for a child, whom the poet Bhavabhuti calls a bond of joy, similarly orphans long for the love and care of parents. This mutual need can be met by adoption.

Everybody talks in terms of adoption of orphans, but there is no avenue for adopting a child lawfully except for Hindus. This is the position today.

Looking into the history of adoption, we can see that Roman Law recognised adoption. But Christianity does not. Therefore in order to meet this problem, the European countries and U.S.A. have passed laws providing for adoption. In the United Kingdom up to 1926 there was no law of adoption, but in 1926 the Adoption of Children Act was enacted for the first time. The said Act was replaced subsequently by the Acts of 1938 and 1960.

In the United States of America, Massachusetts was the first State to have a statute on adoption as far back as in 1951. Now almost every State there has such a provision. This is done generally through judicial proceedings in a court of competent jurisdiction, although the statutes in a few states provide for adoption by a Deed of Declaration.

Many of the European countries, which are predominantly Christian, have passed separate statutes permitting adoption. Some of the countries in West Asia have also passed similar enabling adoption legislation.

It will thus be seen that other countries have paved the way for adoption of children by legislation as it was not permissible to adopt under the personal laws of the citizens.

In India, adoption is permissible to the Hindus only but not to Christians, Muslims, Zoroastrians or Jews. In spite of the directive principles to have a common Civil Code there is in reality none, though we have a common Criminal Code for all citizens.

Even under the Hindu Law, provisions for adoption were not uniform as different schools of Hindu Law followed different authorities. Hence the Hindu Adoptions and Maintenance Act, 1956, was passed by the Union Government. It applies to all Hindus. It introduced salutary changes in the traditional laws of adoption. The adopted child should not be more than 15 years old, should be unmarried and should not have been adopted

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H. S. Ursekar

Shri H. S. Ursekar retired as a Judge of the City Civil and Sessions Court, Bombay, after 26 years in the judicial service in various capacities like Judicial Magistrate, Civil Judge, Presidency Magistrate and Additional Chief Presidency Magistrate.

Besides his own field of Law and Jurisprudence, Shri Ursekar is keenly interested in Indology, social welfare, literature and music. He represented India at the International Conference of social welfare held at Helsinki, Finland, in 1968.

His English rendering of Mahakavi Madgulkar's **Geet Ramayan** which was serialised in the **Bhavan's Journal** till recently, won him lot of plaudits and brought the famous Marathi classic to all English speaking people.

before. A girl too can be adopted now. Even a bachelor or a spinster can now take a son or daughter or both in adoption. Non-Hindus however cannot adopt under this Act or otherwise.

Adoption gives a family to a child and confers on him the status of a natural born child. It also confers the status of a legitimate child. It gives him love and affection of parents and provides him with good education and other facilities and opportunities.

The number of destitute children in India is enormous. The demand for guardianship applications with a view to subsequent adoption from abroad is astounding. The Bombay High Court alone passes about 800 guardianship orders annually in the matter of international adoptions. Orders are passed by other High Courts too. These orders are passed for want of a secular adoption act, under the Guardians and Wards Act, 1890. They constitute permission to take the child out of India and to adopt him subsequently under the laws of the country of the adopting parents. This procedure is inadequate to safeguard the interests of the child, generally an inmate of some orphange, because when the child leaves India with the guardian he has not acquired

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the status of a natural child. No doubt follow-up reports to the High Court are required to be sent till adoption abroad, or for two years but an element of inadequacy and insecurity remains.

In order to throw open legal adoption for all citizens of India irrespective of their religion and also to facilitate international adoptions, the Government of India introduced the Adoption of Children Bill in 1972 at the instance of several social organisations.

A joint committee headed by Shri B. C. Bhagwati was appointed comprising of members of both the Houses of Parliament. They recorded the evidence of 150 witnesses. I myself gave evidence before the joint committee. The committee submitted its report to Parliament on August 12, 1976. The Bill was initially taken up in the Rajya Sabha for consideration, but it was withdrawn by the Honourable Law Minister in July 1978 because some members of a minority community contended that it was opposed to the tenets of their faith.

This was a great tragedy as the Bill is a very secular piece of enabling legislation. Its salient features are as follows:

(1) It is thoroughly secular and holds good for all citizens of India irrespective of religion, caste or creed.

(2) It is an enabling legislation and there is no element of compulsion in it. Only those who want to adopt a child are enabled to do so.

(3) The secular nature of the bill is heightened by the fact that there is no restriction of religion or caste of the child to be adopted or of the parents adopting it.

(4) The Bill seeks to provide for a uniform law of adoption applicable to all communities in supersession of the Hindu Adoptions and Maintenance Act, 1956, in so far as it relates to adoption.

(5) The welfare of the child is the paramount consideration in this Bill.

(6) The Bill permits the adoption of a female child giving effect to the principle of equality under the constitution.

(7) The age limit for the child to be adopted is raised from 15 under the Hindu Adoptions Act to 18.

(8) The legislature has prescribed a safety margin of at least 21 years between the ages of adopting parents and the

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child. The requirement of the consent of the parent or guardian is very significant.

(9) Under the Hindu Law an orphan cannot be adopted as there is no giver as neither of the parents is alive. Under the Hindu Law just as marriage is the gift of a daughter to the bridegroom, adoption is a gift of a son to the adopting parents. Under this Bill even an orphan can be given in adoption with the consent of the office-bearer of the institution in whose care and custody the child is and who is appointed as a guardian.

(10) The Bill provides for the passing of interim orders under Clause 10 for handing over the care and the custody of the child to the applicant, pending the passing of the final adoption orders.

(11) Clause 14 empowers the court to order the production of the adopted child to consider allegations of ill-treatment, etc. if any. This provision ensures the welfare of the child. The follow-up power is necessary to supervise the well-being of the child.

(12) The Bill makes provision for international adoptions. This provision is useful because it is a well-known fact that Indians are rather slow to adopt an orphan from an *anathaashram*, orphanage, while foreigners are quite eager to adopt them.

(13) The Bill provides for licensing of social welfare institutions. It is a novel but desirable feature. This provision serves as a brake on bogus voluntary social welfare agencies as they will be subject to Government control.

(14) It provides for adoption orders to be passed even by the district courts.

(15) It seeks to provide necessary safeguards to prevent unsuitable adoptions, adoptions with mercenary motives, and adoptions amounting to sale of a child by a poor parent to a rich applicant.

(16) It permits any person of sound mind who has

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completed the age of 21 to adopt a child.

(17) It seeks to secure the status and rights of a natural born son to an adopted son.

(18) It legitimizes a child.

The Bill has been opposed on the ground that it impinges on the freedom of religion of a community, but there is nothing mandatory about this Bill and it is essentially an optional measure permitting the adoption of a child belonging to any religion or no religion by persons of any religion or no religion. A number of enabling enactments are already on the statute book. Every religion has its own marriage rites. The Hindus have the Vedic marriage, the Muslims have the Nika mode. However, the Special Marriage Act, 1954 provides for an enabling measure for spouses to solemnise their marriage according to the provisions of the said Act. This kind of union is known as a registered marriage or a civil marriage. Nobody has objected to this enactment. The Guardians and Wards Act, 1890, provides for the appointment of guardians for the property and person of a minor even though there are guardianship provisions under the personal law of people professing different faiths. The Britishers enacted the Hindu Widows Remarriage Act, 1856, to validate remarriages. It does not compel a Hindu widow to remarry. Similarly, the Adoption Bill is an optional welfare measure.

The International Council of Social Welfare, the All-India Council of Children, the All-India Women's Association and a number of other welfare organisations are demanding for a long time the passage of this Bill and hence the Bill must be passed as early as possible. It is a social welfare measure facilitating national and foreign foster parents. Hence it is in the fitness of things and in the interests of the helpless destitute children to pass this law in the course of

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this year—1979 which has been declared as the Childrens' Year.

But I want to draw attention to one aspect of the Bill. It seeks to abolish the Hindu Adoptions Act, 1956. According to me this would be an unjust step. The Hindu adoption law is about 5000 years old. It provides a very quick and inexpensive mode of adoption without going to the court. This Bill would cause expense, delay and intervention of courts prior to the adoption by a Hindu. There is enough scope for challenging an adoption post-facto. Further, the object of Hindu adoption is not only secular but principally spiritual. The adopted boy continues the family name and traditions and ensures the offering of spiritual oblations to the departed parents and thus confers spiritual benefit on them. In return, the adopted boy inducted into the family, obtains the status of a natural born son and succeeds to the property of the adopting parents. In fact, as a member of the delegation which waited upon the Hon'ble Law Minister, Shri Shanti Bhushan, last year, I suggested to him that the Adoption Bill be passed immediately but without tampering with the Hindu Adoptions Act, 1956. These two enactments can exist side by side like parallel railway lines like the Hindu Marriage Act, 1955, and the Special Marriage Act, 1954.

In fine, I urge social workers and friends of the children to press the Government of India to pass the Adoption Bill, 1972 as early as possible, and help the vast mass of the destitute children of India to escape the misery of their present loveless and starving existence.

□□□

As a fire without fuel dies down on the hearth, thus do the thoughts when all activity ceases, become quiet in their place.

—Maitrayana Brahmana Upanishad

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NIRMAL CHANDRA GANGULI

Swarantrata Ki Jyoti : Jallianwallabagh

IT is a bright summer afternoon. The sky is azure blue, the sunshine has the tint of marigold. The air is getting pleasantly cool. The chirping birds have yet not sought their nests. Straight and diagonal pathways divide the emerald carpet of grass into sections, each patterned with pots, plants and flowers, where concealed lamps will soon start to glow. The northern line of the rectangle of about seven acres forms a wide semi-circular portico, with attractive niches and openings, built entirely of polished red stone. Wide steps, frilled by blooming creepers lead to the garden below. There is a red stone fountain at the centre, which gargles out liquid silver upto the sky. A piece of wonderful architecture indeed.

The garden with its rich assemblage of plants, creepers and trees, is of incomparable beauty, defeating the grandeur of the gardens of the Mughal days. The thousand pots of cactus, ferns, palms and crotons have been gathered from all over the country. Innumerable varieties of flowers madden the gaze with their riotous colour and intoxicate the mind with their exotic fragrance.

There are hundreds of visitors

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in this garden—handsome couples, elderly ladies and gentlemen, fairylike children. Young people are laughing and gossiping, children singing and playing, senior groups resting on the benches or taking their stroll. While the transistor fills the air with snatches of music, some lovers sit by a grove and whisper to each other's ears.

I have no company and .feel very lonely in this atmosphere of gaiety and abandon. I sit in a quiet corner and gaze at the high tower in my front. Having its root firmly embedded to the earth, its apex rises high and its body covered with designs resembling flames of fire. As the sky darkens and the evening birds return to thier nests, old memories fly back to my mind in the gathering twilight.

II

The name of the city is Amritsar, founded by Guru Ramdas in 1579, the site of the Golden Temple, the holiest shrine of the Sikhs. The garden is known as Jallianwallabagh, where in 1919 the most heinous and brutal crime of imperialism was perpetrated. It has been an unforgettable episode in the history of our struggle for independence, an indelible memorial in the hearts of the freedom-loving people all over the world.

The First Great War was just over. The Indian people supported their British rulers during the war in the hope that their chains would soon be slackened. But while they prayed for bread, mere stone was offered to them, after the War was over. They were confronted with the notorious Rowlatt Act, devised to gag the voices of the slaves already in chains. The entire people rose in protest and Gandhiji armed the unarmed masses with the twin weapons of Ahimsa and Satyagraha.

It was April 13, 1919, corresponding to the 1st of Baisakh, the first auspicious day of the year. Over 25,000 people, including women and children assembled peacefully at Jallianwallabagh to protest against the oppressive law. They were nonviolent and unarmed.

None of them had even a stick in hand. As today, the Bagh was surrounded on all the sides by the back walls of tall buildings. The entry was through a small passage of about 8 feet width leading to a raised platform. Unlike today, the Bagh was then an uneven vacant space, dry and barren, having a few trees here and there and an old well in the midst. It was because of this wide barrenness that the Bagh was chosen for the meeting.

Brigadier General Reginald Dyer, the Military Commander of Amritsar wanted not only to disperse the meeting, but even

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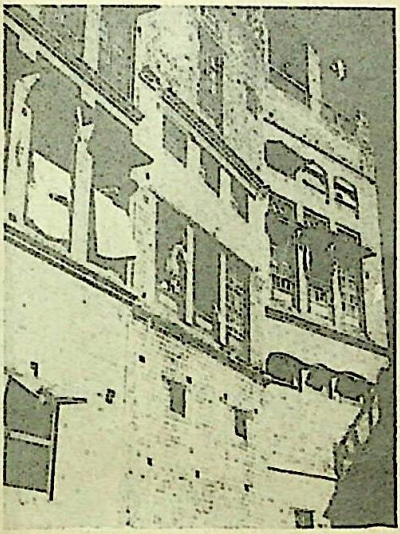

Jallianwallabagh The back walls of tall buildings : (Right) Shahid Koop : Jallianawallabagh

to teach a "lesson" to the entire subject population of the Punjab, in the proper, military way. He therefore, brought out a couple of armoured cars provided with machine guns and proceeded to the Bagh with a company of soldiers armed with guns and daggers.

Leaving the armoured cars on the main road, he entered the Bagh through the single narrow entrance and his soldiers took positions on the platform. Then without any warning to the people, who were quietly listening to a speech, he ordered his men to fire directly up on the crowd.

Jallianwallabagh was instantly turned into a hell-pit. Surrounded by high walls and the only pathway guarded by the soldiers, the people had no way to escape.

Warned not to waste a single bullet, the gunmen took direct and individual aim. The firing continued for 10 full minutes in 1650 rounds till all the bullets were exhausted killing about 400 men on the spot. The bullets calculatingly struck those who vainly tried to scale the walls. Many jumped into a well, which was brimmed to the full with human bodies. The dying and the wounded numbered over 1200.

The massacre complete, Dyer proudly marched back to his haedquarters, clamping the whole city under curfew, thus depriv-

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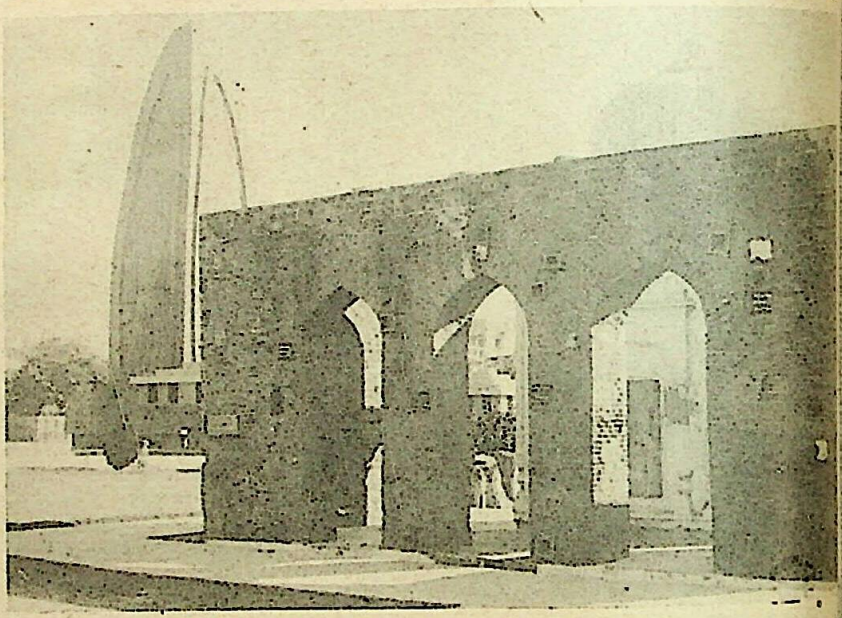

Bullet marks on the wall : Jallianwallabagh

ing the wounded of any medical relief and the dying of a last drop of water. Martial Law was proclaimed and Dyer devised novel ways of brutalities apart from mass arrests, aerial bombardments, arson and pillage.

One was public flogging of the innocent at a central place in the city known as Jamadar-Ki-Haveli. Another atrocious and humiliating device was the crawling order. There was a lane called Karewalla Gali, leading to a well where women went to fetch water. Dyer ordered that whoever passed through the lane must kneel down and crawl on the ground. For over three months, the province of the Punjab was under Martial law, where Dyer and other British officers imposed a reign of terror.

By popular pressure, the Government had to set up an official Enquiry Commission after the event. There was no denying the fact that the assembly at Jallianwallabagh had been peaceful and non-violent and the brutalities were inhuman and barbarous. But the Commission patted Dyer warmly on the back, who on reaching his safe retreat in England was lauded as a hero.

The effect however was otherwise. Hallowed by the mingled blood of Hindus, Mussalmans and Sikhs, a nation was born. It strengthened the novel twin weapons of Ahimsa and Satyagraha, which Gandhiji offered to

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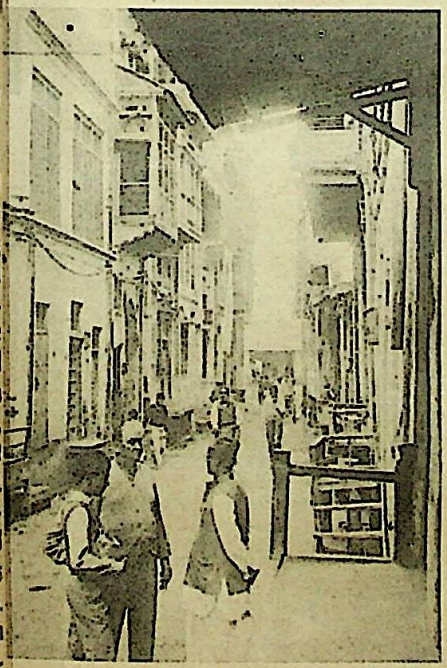
the nation in their fight against imperialism. Rabindranath, the Nobel Laureate, threw away his knighthood, and his words of protest reached the four corners of the globe. Fighters of freedom and lovers of humanity from all over the world came on pilgrimage to Jallianwallabagh to offer prayers for the martyrs' souls.

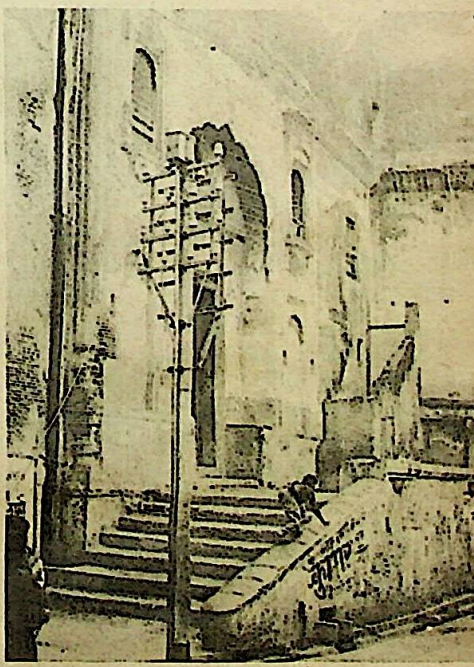
III

Freedom has since been achieved after an incessant struggle for 28 years. Chains have been broken and the shakle-marks erased. On the August 15, 1947, the National Flag was hoisted upon the platform, where Dyer assembled his troops and ordered them to shoot. The well of death was named Shahid Koop.

In 1951, the National Parliament of independent India unanimously adopted the Jallianwallabagh Memorial Act. The Act created a Committee of Trustees, made responsible for erecting a fitting Memorial to the martyrs at the Bagh. The first

Karewalla Gali : Amritsar (Right) Jamadar-Ki-Haveli : Amritsar





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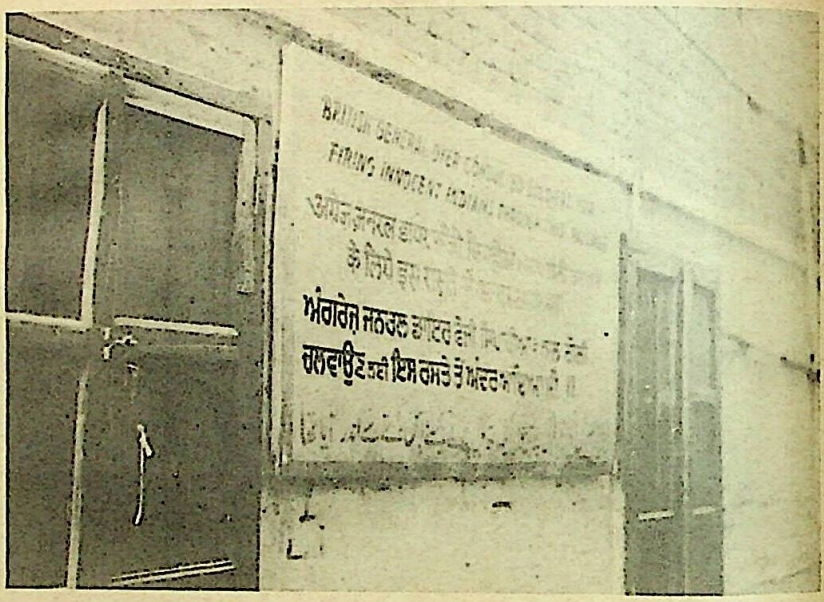

The passageway to Jallianwallabagh

three life-members of the Committee were Pandit Jawaharlal Nehru, Maulana Abul Kalam Azad and Dr. Saifuddin Kitchlew.

A traveller from the east, I have crossed many states and passed through many cities to reach Amritsar, the westernmost bastion of my beloved motherland. I have said my first prayers at the Golden Temple. Thereafter, I stroll around in search of history full 60 years after the event.

The infamous Hall Gate, where blood was first shed, has been renamed Gandhi Mahadwar. The national flag is flying over the Govindgarh fort, once a stronghold of the British army. I enter the old town and reach Jamadar-Ki-Haveli. The old stairs still reach to the flogging platform. Here merry children are playing and a hawker of toys is selling his wares.

I go about the crowded corners in search of Karewalla Gali, the scene of the most inhuman barbarities. The same old lane is there, full of busy pedestrians, dispersed by impatient cycle-rickshaws ringing incessant bells. Gay women are gossiping around the well.

Then I ultimately reach the fated passage through which Dyer went. Entering Jallianwallabagh, I do not know whether to laugh or to weep.

Jallianwallabagh today is not the barren and dusty memorial of blood and tears. The illumi-

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nation all around has wiped out the shadow of tragedy. The green lawn has covered the marks of blood. Though a few bullet marks are still on the walls, the smell of flowers do not remind you of the stink of death. The bright music and gay laughter all around have nothing to do with the pangs of the dying 60 years ago.

Neither Gandhi nor Rabindranath wanted any memorial to be erected at Jallianwallabagh. Tagore stated that Jallianwallabagh was an inglorious event. It was the mark of defeat of a weak and powerless subject nation.

But since Independence Jallianwallabagh has achieved a new significance. I raise my head to gaze at the pinnacle of the tower, newly erected and dedicated to the independent nation. It is called Swatantrata-Ki-Jyoti,—the Flame of Liberty. It epitomises our freedom and stands as the vanguard of our liberty. It will keep its head high through all eternity.

The Flame of Liberty will ever burn in the heart of the Indian people. No invader will ever dare extinguish it. □□□

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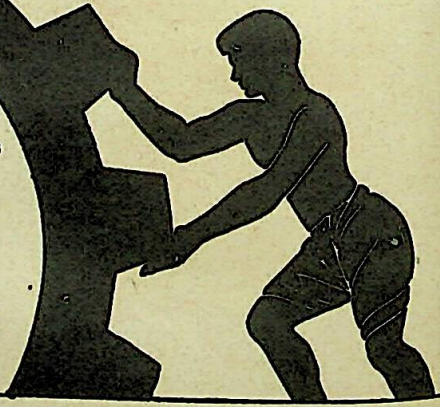

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The Issue at Stake: NATIONAL SURVIVAL

A. B. VAJPAYEE

Few articles in modern times have touched the responsive chords in so many people as this one from the pen of one who was till recently India's External Affairs Minister. A clarion call to put the nation above the self, the party and all other considerations is the keynote of this article which is an honest, dispassionate analysis of the causes behind the dramatic fall of the Janata Government.

THE revolution of March 1977 demonstrated the unshakeable faith of our people in democracy. With the establishment of the first non-Congress Government at the Centre, hopes were aroused that a new chapter will unfold in our history. Within 27 months, however, those who had suffered during the Emergency in jail or outside, and who had been voted to power at the crest of unbounded public enthusiasm, squandered this opportunity for petty, personal and factional reasons.

In retrospect, the responsibility for this state of affairs must be shared, in differing degrees, by all groups and their leaders in the Janata Party. Group loyalties and personal ambition marked the very first steps of the infant party.

It is no secret that when the PM was to be elected in March 1977, members of the erstwhile Jana Sangh and the Socialists were in favour of Shri Jagjivan Ram. They felt that the elevation of a Harijan to the Prime Ministership of our country would have a positive impact

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and that his proven administrative acumen as well as his ability to get along with people of diverse backgrounds would be an asset to the new administration.

However, when this proposal was put before Chaudhry Charan Singh, he rejected it outright and indicated that he would support Shri Morarji Desai who had suffered during the Emergency rather than accept a person who had moved the motion in Parliament for approval of the Emergency. Once two of the three senior leaders had come together, the claim of the third was not further pressed. This pattern was to be repeated more than once in the ensuing two years.

Chaudhry Sahib has nurtured since then a deep grievance against the erstwhile Jana Sangh. Perhaps he is unaware that even if he had commanded a numerical majority (which he clearly did not command), neither Shri Morarji Desai, nor Shri Jagjivan Ram would have joined his Cabinet, and the state of affairs reached today would have come to prevail from the very beginning.

In fact, even at that time Chaudhry Charan Singh's letter supporting Shri Desai came as relief of a kind to many of us since we were more confident of persuading Shri Jagjivan Ram to work under Shri Desai than of persuading Chaudhry Sahib or Shri Desai to work under Shri Jagjivan Ram.

No Formal Vote

The manner in which this crisis erupted and was "resolved" contained an important portent of how crises would be handled in the Janata Party in the coming years: the sad fact is that in this, as in later crises, the Members of Parliament and the national executive of the party were not taken into confidence about the negotiations that were going on behind the scenes.

When the Janata M.Ps. assembled in the Gandhi Peace Foundation Hall they were taken by surprise at the announcement that the leader of the Parliamentary Party would be chosen by consensus. Among those who were opposed to election was Shri Raj Narain who even threatened to walk out of the party meeting. Initially it had been decided to leave the matter to Shri Jayaprakash Narayan. But at the suggestion of Chaudhry Charan Singh, Acharya Kripalani was also included. The two were asked to ascertain the wishes of the members, avoiding the need for a formal vote.

I vividly recall the dilemma that confronted the Acharya and JP in deciding the crucial leadership issue. It was also

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suggested that the person chosen as leader should relinquish office after two or three years, and the other person should become P.M. for the remainder of the term.

The wrangle was not confined to the Prime Ministership. Having conceded the Prime Ministership to Congress (O), the BLD group sought the party presidentship for themselves. However, the others could not be persuaded and with great reluctance, Chaudhry Charan Singh agreed to Shri Chandra Shekhar's nomination.

The Janata Government was formed in a situation without precedent before the five constituents had merged into one party. Each constituent, with an eye on the next election, sought to capture the party apparatus, and in this the Jana Sangh with its disciplined cadre and the BLD with its large caste base in some northern States were the main contenders. Controversies arose over enrolment forms and the party constitution controversies which the Executive took long to sort out. Meanwhile, mass enthusiasm for the party evaporated.

Infrastructure

Although the Janata Party had been formed by the merger of five parties, the Cabinet was constituted on the basis of quota for each, Congress (O) getting a disproportionate share. Group loyalties hardened further during the formation of the State Governments. The former BLD and Jana Sangh came to an understanding which excluded other constituents. By this time the power struggle within the Janata Party had taken deep roots. It acquired a new dimension with Chaudhry Charan Singh's inability to reconcile himself to being No. 2 in the Central Cabinet.

An active and imaginative leadership would have created an infrastructure for the party all over the country by convening State and district level conferences, by holding workers' camps at divisional level, and by drawing towards it a large number of intellectuals, trade union leaders, youth leaders, and women's organisations who had worked for the restoration of democracy and the victory of the Janata Party.

But with the Party President immersed in the distribution of State Assembly tickets, and, along with the general secretaries engaged in handling innumerable internecine quarrels, all these steps so crucial to the consolidation of the party were altogether neglected.

The performance of the Janata Governments both at the Centre as well as in the States, was better than that of the earlier Congress regime. But it fell

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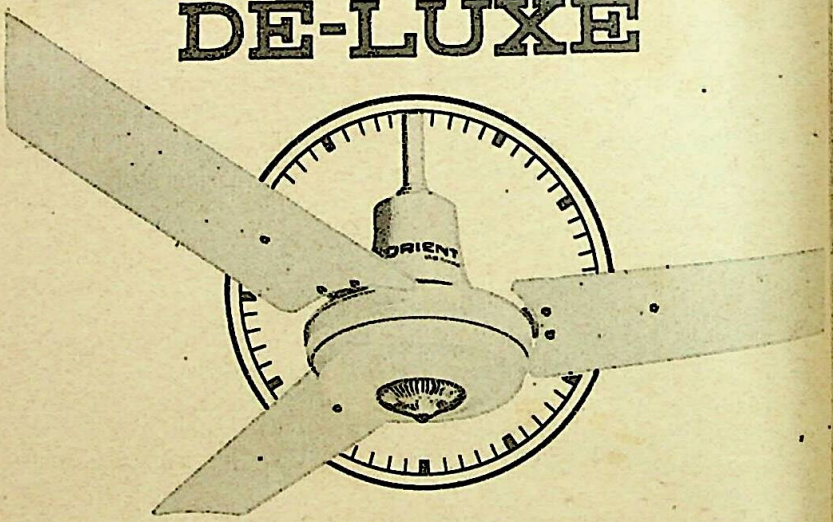

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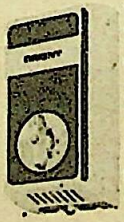

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short of public expectations. Factional quarrels within the party and public airing of grievances, even by ministers, vitiated the atmosphere and sullied the image of the Janata Party and prevented proper projection of the achievements of the governments.

Chaudhry Charan Singh's statement describing his colleagues as "a pack of impotent men," and his subsequent ouster from the Cabinet along with Shri Raj Narain, are events which do not need recapitulation. Shri Advani and I have been blamed by some for being instrumental in Chaudhry Charan Singh's return to the Cabinet. It is true that we were active on his behalf. We were motivated solely by the desire to maintain the unity of the party. Little did we realise that our good intentions would lead to such an unforeseen, unwelcome destination.

Much time was lost in the process, and ultimately Shri Raj Narain was not taken back—an act that could hardly have increased his identification with the party, or his love for the Prime Minister. Meanwhile, the Kisan Sammelan was formed and a very large sum of money was collected. The Sammelan quickly assumed the proportions of a rival party set-up.

On the very day of Chaudhry Saheb's return to the Cabinet, by a grievous coincidence, Shri Ram Naresh Yadav dropped four Ministers in UP. These included two junior Ministers of the erstwhlie Jana Sangh. The Jana Sangh group, in its turn, reacted out of all proportion to this slight.

Shri Yadav had earlier on several occasions given evidence of his inability to lead efficiently such a large State as UP. This had been acknowledged by Chaudhry Charan Singh himself but he could not bring himself to agreeing to a change in the UP leadership. Yadav lost his Chief Ministership through a vote in the JLP and Shri Banarasi Das, not from the BLD, was proposed by Chaudhry Saheb.

Having succeeded in displacing Shri Yadav, the dissidents should have co-operated with Shri Banarasi Das. However, Shri Das raised the question of dual membership and refused to include the Jana Sangh in his Cabinet till this matter was resolved.

In a chain reaction, the dissidents voted with the Opposition in the Legislature to try and bring him down—an act of gross indiscipline. Accordingly, the relaxation of tensions that had followed Chaudhry Charan Singh's reinduction died out swiftly, and gave way to intensified recriminations. Thereafter the RSS bogey was bandied about by Chaudhry Saheb's men systematically, persistently and abusively.

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The UP crisis swiftly engulfed the neighbouring States, amidst allegations that the States were being destabilised from Delhi.

Indiscipline in the party was in fact pervasive. It was connived at by senior leaders, and such disapproval as was expressed from time to time was purely verbal and for the record.

The Big-4, particularly the PM, had it in their power to rise above the petty considerations of the factions, to enforce discipline in the party, and to ensure stability in the States and an effective government at the Centre. Such direction, alas, was never forthcoming.

Rumour

Much has been said about the political role of the RSS and its alleged involvement in recent communal riots. In the communal riots at Sambhal, the majority community was the target. In Aligarh, riots erupted after a quarrel between two wrestlers of different communities—a situation that a district administration of minimum competence should have easily controlled. In Jamshedpur, it started with an attack on a Ram Naumi procession.

In Purnea, a Congress (I) notable sent men galloping on horseback in the night to spread a rumour that three girls—a Harijan, an Adivasi and his own daughter—had been raped by Muslims, and to obtain firm pledges of revenge. In Nadia, riots followed the depredations of dacoit gangs. Even if some individual RSS youth, as those belonging to other groups, were subsequently involved can one on that account tar the whole organisation with the communal brush?

The truth is that communal riots have their origin in minor incidents. These are blown up by anti-social elements of both sides and petty politicians also play their part. Passions are aroused, and if the local administration is inept, partisan or demoralised, there is bloodshed, looting and arson. There remains however, in India fundamental amity between all communities who have lived side by side over the centuries by and large in harmony and peace.

Apprehensions about the RSS aiming at capturing political power are without foundation. Its very character, its composition, the social strata from which it draws its cadre, its day-to-day activities, are such that it cannot mobilise support from the masses of a country like India where there is so much diversity of religion, language, caste etc., even though it has built up a country-wide organisation of patriotic disciplined youth which is the envy of many.

Recently the RSS bogey has been assiduously built up by

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some BLD leaders as retaliation for the firm refusal by the erstwhile Jana Sangh to destabilise the Centre. So far has their obsession for office carried them that those who were calling their colleagues "impotent" for not acting against Smt. Gandhi yesterday are today seeking and appreciating her support ostensibly to fight the danger of the RSS.

Having said this, I must also add that the RSS, claiming to be a social and cultural organisation, should have taken greater pains to demonstrate that they did not seek a political role. Patronising a press that takes sides in the sordid politics of power, involvement in youth bodies that interact with political parties, participating in trade union rivalries such as the one which recently brought enormous misery to the people of Delhi by callously cutting off the water supply—these do not help an organisation to establish its apolitical credentials.

Challenge

It is possible that some people genuinely feel apprehensive about the RSS. A certain onus accordingly devolved on the RSS, an onus that has not been discharged effectively by the RSS. Its repudiation of the theocratic form of the state was welcome, yet the question could legitimately be asked—why does it not open its doors to non-Hindus? Recent statements of

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the RSS Chief, Shri Deoras, indicate that non-Hindus are being encouraged to join the organisation. A national corollary of this process would be clear enunciation by the RSS that by "Hindu Rashtra" it means the Indian nation which includes non-Hindus as equal members.

The other course of action open to the RSS could be to function only as a Hindu religion-cum-social-cultural organisation wedded to the task of eradicating the evils prevailing in Hindu society and revitalising it to face the challenge of modern times. The kind of selfless service that the RSS has rendered in times of natural calamities has endeared it even to its critics and has established beyond doubt its capacity for constructive work for ameliorating the suffering of those who are in need of help. Such an organisation will draw support and sustenance from members of various political parties as has been the case with institutions like the Arya Samaj.

The Indian polity cannot survive unless it is rooted in certain ideals. Among these are commitment to democracy, secularism, the equal participation of all communities and religions in national life, the upliftment of Harijans, Adivasis and the millions of the desperately poor. The country must develop on modern, scientific lines, ensuring at the same time social and distributive justice.

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Today we face a crisis of a magnitude which nations face only once in several centuries. The pursuit of personal ambition, factional interest and self-aggrandizement, so blatantly displayed by some politicians recently has not only made politicians as a class the object of ridicule but also undermined faith in our political system. Let all politicians search their souls, acknowledge their failings and mend their ways. What is now at stake is not the fortune of a handful of individuals or parties. At stake is the survival of our nation. □□□

Courtesy: "The Indian Express"

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It would open a new chapter in India's democracy when younger people, with well-equipped minds and able to have a bright career outside politics, take to public life as a matter of national service, says the author, who was till recently India's Ambassador to the U. S.

N. A. PALKHIVALA

MY EXPERIENCES AS

I HAVE been to 34 out of the 50 States which comprise the U.S.A. The country is so richly endowed by nature, and varied resources have been so prodigally gifted to it, that after coming here you almost cease to believe that there is justice in heaven. The country has almost three times the area of India and one-third of our population. By and large, the Americans are a very friendly and warm-hearted people and have a great sense of justice and fairness.

It is America's basic friendliness which has made the 300,000 Indians who are settled there so happy and comfortable. Naturally, as in any other country, you do have cases of injustice perpetrated in America, but no one is more critical of such injustice than the Americans themselves.

And the Americans are large-hearted to a fault. There is a great tradition in the United States of private giving for public purposes. Their universities are the richest under the sun. The Americans support all institutions which aim at anything higher or nobler, either in theory or in practice. I have seen Indian Ashrams and Yoga Centres flourish in the United States to an extent unparalleled anywhere else.

The Americans have a wonderful sense of humour too. The politicians do not exhibit in public any sense of self-importance. In fact, they cannot

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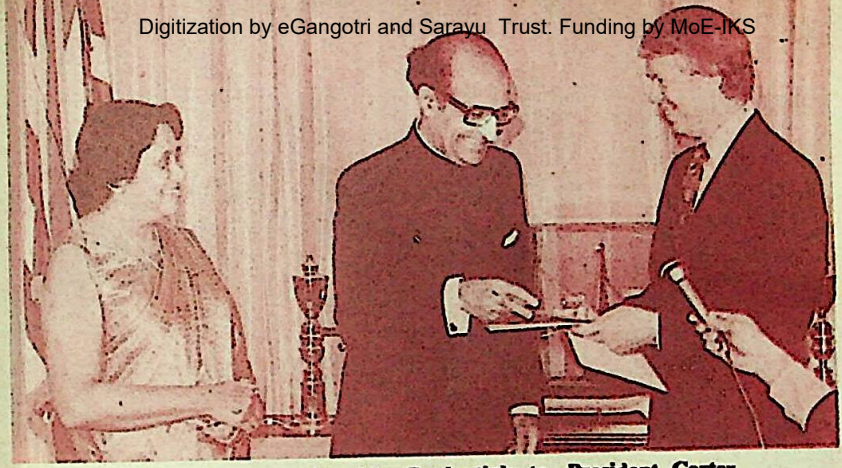

Palkhivala presenting his Credentials to President Carter.

AN AMBASSADOR

afford to. They would be just lacerated by the press as soon as they start showing any sense of egoism. When I went to visit a Congressman in his Chambers on Capitol Hill, I found the walls of the ante-room covered with cartoons mercilessly making fun of himself. The legislators there can laugh at themselves and at one another. Congressmen never speak of the Congress as supreme. They know that the Congress is a creature of the Constitution and it is only the Constitution that is supreme.

The United States is one colossal monument to the spirit of private initiative. Its pre-eminence is in the field of technology. Forty per cent of the world's research is carried out in the United States, and the rest of the world (including Great Britain, France, Germany and Japan) share the remaining 60 per cent. Ten years ago, as much as 60 per cent of the world's research was conducted in the United States. The Americans are dissatisfied with their 40 per cent share of the world's research and want to regain their pre-eminent position of commanding 60 per cent.! Such is the pride of the people in their own country. As much as $ 29 billion is spent every year on scientific research conducted by the Government, the Universities and the business houses. This amount is equivalent to more than Rs. 24,000 crores. Every year, 60,000 to

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70,000 patents are issued in the United States. What we in India have to learn is that in many areas technology does not reduce the number of jobs but merely reduces drudgery.

A typical example of the incredible strides made by technology is provided by the world-famous newspaper *Wall Street Journal*. At Palo Alto pages are set in type, then scanned by an optical scanner and converted into electronic impulses. The impulses are beamed out into space, at a rate of 300,000 bits of information per second. They are beamed out to a satellite which is 22,300 miles above the earth and whose speed of rotation synchronizes with that of the earth. The satellite's transmissions or signals are received in other cities. The whole process takes just three and a half minutes, and then ten minutes to convert the pages from film to metal. The paper is printed in a dozen different cities from the Atlantic to the Pacific.

Technology is, of course, not always to the good. I have delivered speeches in some buildings which did not have a single window; for example, the building of the City College in New York does not have a single aperture for letting light in. These buildings were constructed at a time when oil was cheap and having the building fully lighted and air-conditioned presented no financial problem. I asked the Dean at the City College what would happen if electricity failed and the building was plunged into darkness. He said that they would have to give the day off to the students. Another amusing example of the drawbacks of too much technology is provided by the case of a couple who checked into a modern hotel at Detroit and asked for a 7 A.M. wake-up call. The husband, having got up early, dialled the hotel switch-board to cancel the alarm call. The reply was, "Sorry, Sir, your call is in the computer and there is no way to get it out now."

The national sport of the Americans is no longer football, baseball or basketball. It is law and litigation. There are 467,000 lawyers in the Unites States.

Signs of intellectual ferment are writ large all over the United States. Every year, 45,000 books are published in that country. This means that, leaving aside week-ends and holiday seasons, about 200 books are published per day. They range from utter trash to enduring contributions to human thought.

The national sport of the Americans is no longer football, baseball or basketball. It is law

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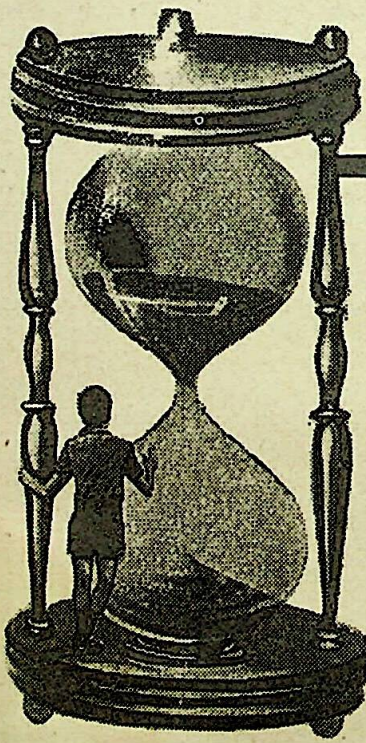

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and litigation. There are 467,000 lawyers in the United States. The glut of lawyers is partly responsible for the fact that no less than seven million suits were filed last year—suits by all kinds of people for all kinds of redress. A former student is seeking $ 853,000 in damages from the University of Michigan, in part for the mental anguish he says he suffered after being given a "D" grade rather than the "A" he expected in an advanced German course. A young mother seeks $ 500,000 in damages from officials on Long Island for preventing her from breast-feeding her infant beside a community wading pool. A 24-year-old Colorado man is suing his parents for $ 350,000, charging that they gave him inhuman treatment and inadequate care as a child, making it impossible for him to fit into society as an adult. A 41-year-old California man, upset at a girl failing to keep an appointment, unsuccessfully sued his would-be companion for $ 38 to compensate him for sprucing up and driving 40 miles for nothing. It was lawyers who encouraged malpractice suits, and now the lawyers are hoist with their own petard. According to a reasonable estimate, one lawyer out of every ten is either sued or threatened with a suit by his client for negligence or malpractice. A delightful cartoon show-

President William G. Bowen of Princeton University, conferring the Degree of LL.D. on Shri Palkhivala June 6, 1978.

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HOW MANY MILES MUST A MAN WALK DOWN BEFORE THEY CAN CALL HIM A MAN !

Many many miles! Actually a lot of Indians have walked many miles in their lives with firm determination and an ardent desire to achieve their objectives. Great men like valiant Rajendra Chola, erudite Asutosh Mukherjee, Jagatguru Shankaracharya and many others have become illustrious names in their own fields, be it religion, philosophy, art, music or science.

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ed a sorely tried father telling his recalcitrant child: "What? If I make you drink your milk, you'll SUE me?"

Common Problems

Essentially human frailities and weaknesses are the same the world over. Man is the same trousered ape, whether he is in Delhi or in Detroit, whether he trudges barefoot on dusty roads or flies at 600 miles an hour. Whichever degree of latitude or longitude you traverse, and whether the man is in dhoti or in blue jeans, he is the same selfish, fallible creature with his irresistible impulse to put his personal or sectional interest above the national interest.

No wonder the State has to control the anti-social impulses of its citizens. Unfortunately, nothing proliferates so rapidly and so inexorably as bureaucracy; and an ever-growing civil service has become a major problem in the United States as it has in India.

Dr. Daniel Moynihan, who was formerly the U.S. Ambassador to India, recently described the U.S. bureaucracy as "a pea-brained dinosaur." You find on many occasions that the bureaucracy in the United States, as in India, has more information than knowledge, more knowledge than wisdom, and more intelligence than imagination.

Washington D.C. has been called "the malfunction junction"; and I can name another city which deserves the title equally well. Having worked with government officials for more than a year I have no doubt that the government has at its disposal fantastic human resources,—a larger pool of talent, expertise and dedication than the private sector or any other segment of society.

The bureaucracy in United States, as in India, has more information than knowledge, more knowledge than wisdom, and more intelligence than imagination.

But unfortunately there is something in the structure or system of a bureaucratic setup which prevents the highly gifted members of the civil service from giving their best to their country. Happy is the nation which can have civil servants without the bureaucracy!

President Harry Truman used to remark wryly that a President has to learn that he could give all the orders he pleased, but the Federal bureaucracy would not budge. When Jimmy Carter was campaigning for Presidentship in October 1976 he said that his Administration would provide "incentives to individuals who saved the government money." He was referring to a

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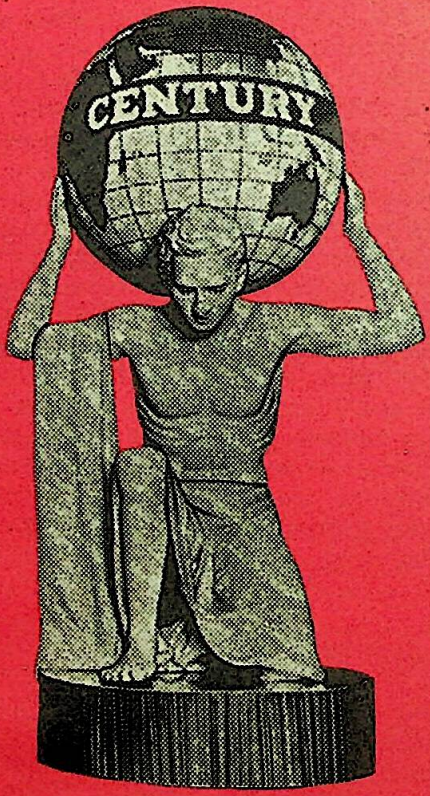
Century's Fashion Fabrics



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dedicated civil servant, Ernest Fitzgerald, who was fired in 1969 after revealing $ 2 billion in cost overruns associated with the purchase of a certain plane by the government.

However, Fitzgerald, who sued successfully to get back his job as a civilian cost-cutting expert for the Air Force, finds it difficult even now to succeed in his fresh endeavours to save the government money. If the Fitzgerald case proves anything, it is that Hyman Rickover was only too right when he said. "If you must sin, sin against God, not against the bureaucracy. God may forgive you, but the bureaucracy never will."

In the United States, as in India, you hear constant complaints about excessive regulation and control. A well-researched recent article in *Newsweek* disclosed some mind-boggling facts. There are now no fewer than 87 Federal entities that regulate U.S. business, and to complete the 4,400 different forms they dispense requires 143 million man-hours of executive and clerical effort each year. The regulators are proposing so many new rules that the Federal Register has ballooned in size to nearly 70,000 pages annually.

Companies complain that many of the rules are simply unnecessary. One agency often requests information already on file with another, and at times rulings of one regulator conflict with another's. The biggest complaint against regulation, however, is its sheer cost. Murray Weidenbaum of the Center for the Study of American Business at Washington University estimates the total annual bill at $ 103 billion. At General Motors, for example, more than 20,000 full-time employees work solely on government regulations. Hospitals are hard hit: in New

Palkhivala with Warren Christopher. U.S. Deputy Secretary of State.

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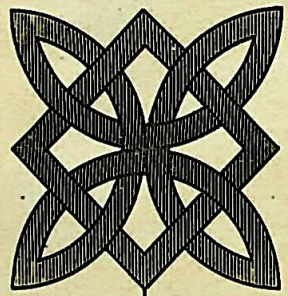

If no friend of yours has ever told you about the need to take a life insurance policy, it is time you thought of widening your circle of friends

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York State, one-fourth of a patient's bill is attributed to the expense of satisfying rules of 164 government agencies. However, President Carter has succeeded in reducing federally mandated paperwork by 12 per cent.

Bureaucracy is the same the world over. Dr. Aziz Bindari blames the "catastrophic situation" in Egypt on the bureaucracy. "It's the country's fourth great pyramid. It guarantees societal inertia."

Among American politicians as among Indian politicians, there are some who are demagogues and some who make impossible promises to the electorate. In the elections held last November one of the candidates campaigning for a legislative seat promised that if he were elected he would establish schools that would produce "Beethovens and Einsteins." He did not realize that many parents would be quite content if their children learned to spell Beethoven correctly. Another politician campaigned for the Governorship of Wisconsin State on the slogan that the Federal Government at Washington has only three duties: "Deliver the mail, defend the shores, and get the hell out of my life."

Sometimes when you feel distressed that persons with a proven record of public wrongdoing are elected to our Parliament, you may take some consolation from the fact that five members, who had been accused or convicted of mail fraud, misappropriation of government funds and other types of public wrong-doing, were re-elected to the U.S. Congress in the elections last November.

Palkhivala with Governor Jerry Brown of the California State.

However, I am struck by the fact that most of the persons in political life in the United States are hard-working and professionally qualified individuals who would be able to earn a comfortable living for themselves if they were not in politics. Quite a few of them are men of great ability and wide vision.

And the other remarkable feature about American politics is that the majority of Governors

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and Congressmen are in their thirties or forties or early fifties. The average age of members of the House of Representatives is 48.8 years, and that of members of the Senate is 52.7—while the average span of life is 75 years in the United States.

It would open a new chapter in India's democracy when younger people, with well-equipped minds and able to have a bright career outside politics, take to public life as a matter of national service.

Indians in America

There are 25 million people of Indian origin settled in different foreign countries. Beyond question, the largest concentration of Indian talent is in the United States. Outstanding Indian scientists expressed to me their willingness to come and work in India, even on a fraction of their large emoluments in the U.S.A., provided they would be allowed to work without political interference and bureaucratic control.

We have been remiss in not showing due appreciation for the life-work of our great men who reside abroad. They, who have won world renown, should be invited here as State guests and publicly honoured.

In our obsessive preoccupation with politics, we have been neglectful of our men of genius who are transforming thought or enriching human life in the United States—Dr. Hargobind Khorana and Zubin Mehta, Professor Sudarshan and Professor Chandrashekhar, to name only a few.

Dr. Khorana has already received the Nobel Prize. Professor Sudarshan was nominated last year for the Nobel Prize. Zubin Mehta is acclaimed as one of the greatest conductors. Professor Chandrashekhar is widely regarded as one of the finest mathematical intellects of our time.

There are more than a dozen Indians settled in the United States who have reached the

From L. to R.—Dr. Hargobind Khorana, Zubin Mehta, Prof. Sudarshan and Prof. Chandrashekhar.

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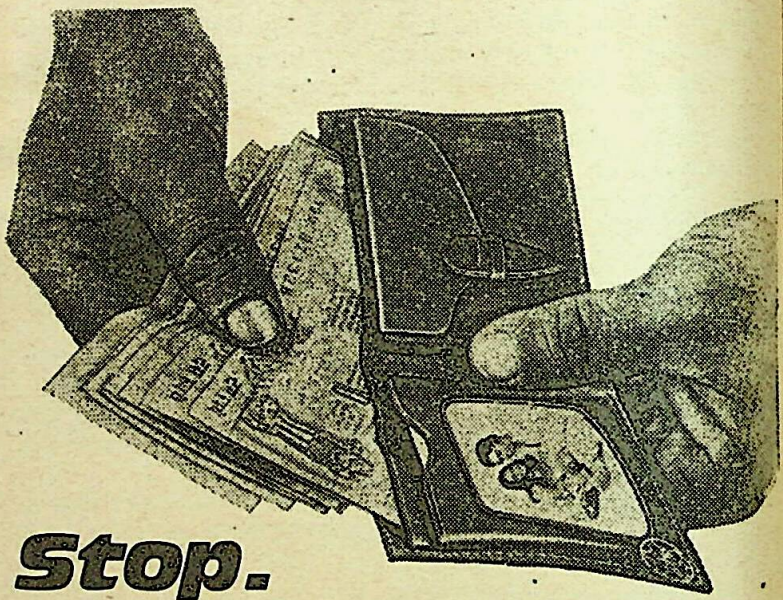

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highest pinnacle of world fame in their own walk of life. We need to be reminded that heads go where hearts go—they go where they feel they are wanted. We have never done enough by way of grateful recognition for those who have brought lustre to our country.

At Austin in Texas State Dr. Swadesh Mahajan told me about brilliant Indian scientists working on the problem of fusion who are willing to come from the United States to work in the country which gave them birth. Fusion will probably be the most important source of energy in the next century. Dr. Mahajan has already submitted a memorandum to the Government of India expressing his and his colleagues' willingness to pursue their research in India under conditions of freedom. They are still awaiting a governmental reaction to their offer.

There are other Indians in the United States who are well settled and would not like to change their domicile, but who are willing to give a slice of their life to their motherland. They are willing to spend a month or two periodically in India when they can make a gift of their knowledge, research and expertise to their countrymen. The gift of knowledge is the greatest gift a human being can confer upon his fellowmen. I am afraid our response is not at all as positive as it should be to such patriotic spirits.

I have ardent hope and invincible faith as far as the future of India is concerned. There is a close parallel between our history as a republic and the early history of the United States. We are only 30 years old as a republic. And we are going through experiences which the United States went through when it was in its twenties.

In the United States the party which was in power and which had suppressed all criticism of the government called for elections in the year 1800. That party was swept out of office by the voters and a new party came to power which restored all the freedoms to the people. India is poor and illiterate. So was the United States in its twenties. The country which counted for little around 1800 triumphed over poverty and illiteracy and is today the most powerful nation on earth. With the genes of our people evolved over 5,000 years of civilization, we are capable of doing no less.

All over the United States—from the Boeing workshop in Seattle to Texas Instruments in Dallas, to the Institute of Technology at Massachusetts—Indian talent is employed and the men in charge expressed to me their gratitude to India for giving them such remarkable human resources.

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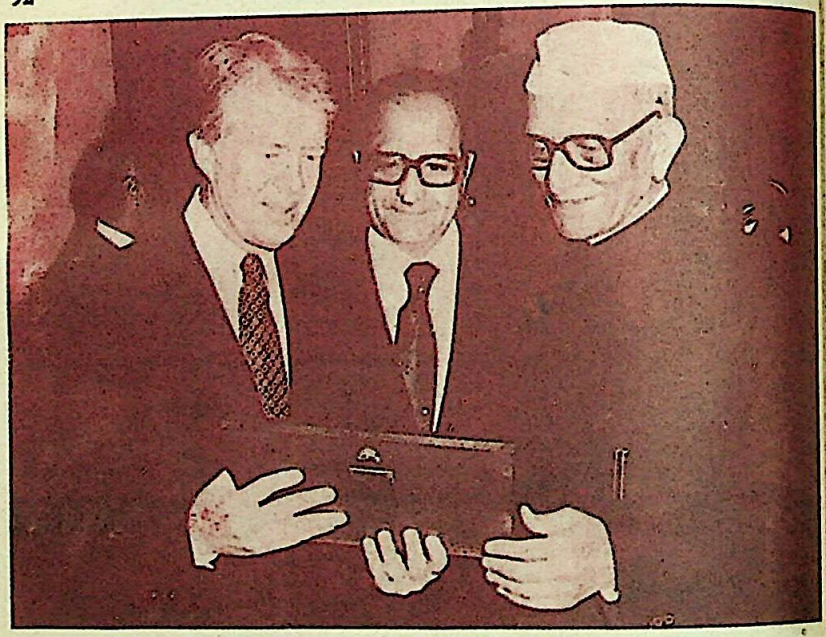

On the visit of the then Prime Minister, Morarji Desai, to Washington in June 1978.

Indian physicians, surgeons, scientists, engineers and professors in various disciplines have proved themselves to be as good as those coming from any other country. Surely something is basically wrong with our economic philosophy and political ideology if Indians are able to enrich foreign countries but are not allowed to solve the problem of poverty at home.

Viewed from the right perspective, even our poverty can be harnessed as a tremendous driving force in fulfilling great national purposes. Let us never forget that while several civilizations have perished through affluence, no civilization has ever died of adversity.

We Indians seem to be hardly aware of the momentous destiny which we are called upon to fulfil. Having more than one-seventh of the world's population, we constitute almost half of the free world: when human rights were restored by the Janata Government after the end of the Emergency, the number of free people in the world doubled. India is the standard-bearer of freedom—it fulfils this role in relation to the Third World as the United States does in relation to

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the First.

The importance of India in world affairs is now more widely recognized than ever before. The Report submitted last August by the Committee on International Relations to the U.S. Congress mentions that India has "finally achieved the ascendancy that had long eluded it" and that India has emerged as "a significant economic and military power as well as the dominant power in the sub-continent."

Professor Rostov of the University of Texas at Austin has expressed his conviction that the most important phenomenon of the post-war era is the survival of the Indian democracy. The English historian, E. P. Thompson, has said, "India is not *an* important, but perhaps *the* most important country for the future of the world. All the convergent influences of the world run through this society: Hindu, Moslem, Christian, secular, Stalinist, liberal, Maoist, democratic socialist, Gandhian. There is not a thought that is being thought in the West or East which is not active in some Indian mind. If that sub-continent should be rolled up into authoritarianism—if that varied intelligence and creativity should disappear into conformist darkness—then it would be one of the greatest defeats in the human record, sealing the defeat of a penumbra of other Asiatic nations."

Three Conclusions

Many months' stay abroad has made me reach three basic conclusions.

First, the innate intelligence and inborn skills of Indians are so great that India can reach the top—if only we can have *education*, *organization* and *discipline*. It is no doubt a very big "if."

India has today the third largest force of scientists and engineers in the world, the first being the United States and the second the Soviet Union.

We have this achievement to our credit while two-thirds of our people are still illiterate. Consider what will be the tremendous scientific and industrial strength of this country when education spreads and the populace becomes literate. What height can we not reach when the entire human potential of our country is deployed and each citizen recognizes his duty as a nation-builder!

It is organization which enables any enterprise or nation to put its talent and manpower to the maximum advantage. At the Cessna Aircraft factory at Wichita in Kansas State I met a couple of Indian technicians who have migrated after having been employed in the Hindustan Aeronautics factory at Bangalore. They told me that 10,000 workers are employed in the

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Cessna factory and they produce 5,000 planes a year; while 35,000 workers are employed in the Hindustan Aeronautics factory and they produce 500 planes a year. They assured me that the level of talent and skill was as high at Bangalore as it was at Wichita and that the plant at Bangalore was as good.

The difference in output is largely due to the absence of competition at Bangalore and the absence of business organization of the type which prevails in first-class American corporations. Organization is the one facet of business management which is continuously kept under review in the United States. On an average, a significant organizational change takes place once in four years in dynamic U.S. corporations. Most enterprises in India have yet to learn the art and science of management.

The sad feature of the post-Emergency era is the lack of discipline. It is agonizing to read about the acts of violence after the rebirth of freedom. We need to be reminded again and again of the great saying of Mahatma Gandhi that non-violence is the law of human beings, even as violence is the law of the brute.

Our fledgling democracy has had a very narrow escape. Let us not tempt the fates again. Good fortune may not come our way as it did in January 1977 when general elections were announced. It is the duty of each citizen not only to observe discipline himself but to inculcate it in the people around him. The citizens of Bombay will remember the visit of the Pope several years ago. There were crowds of more than 100,000 people and yet how totally disciplined they were! Look at our Armed Forces,—as disciplined as any in the world. This shows that we are as capable of total discipline as any other people but, as is shown by the traffic on our roads, we have grown accustomed to a sloppy way of behaviour and accept it as a fact of Indian life. This acceptance of indiscipline is even more disastrous than indiscipline itself.

We must get away from the fallacy of "the political solubility of all problems." It is this fallacy that makes people willingly countenance unlimited extension of State power which, as Mahatma Gandhi repeatedly observed, is fraught with the greatest mischief.

My second conclusion is that we must get away from the fallacy of "the political solubility of all problems." It is this fallacy that makes people willingly countenance unlimited extension of State power which, as Mahat-

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ma Gandhi repeatedly observed, is fraught with the greatest mischief. The freedom of the subject is the silence of the laws.

Thirdly, as the late Dr. E. F. Schumacher pointed out in his posthumous book *A Guide for the Perplexed*, the western man has become rich in means and poor in ends. The ancient wisdom of India has steadfastly maintained that man's happiness is to move higher, to develop his highest faculties, to gain knowledge of the highest things and, if possible, to see God.

The modern experiment of living without faith has failed. Goethe said, "Epochs of faith are epochs of fruitfulness; but epochs of unbelief, however glittering, are barren of all permanent good." The modern man, despite all his comforts and conveniences, is still perplexed. He cannot call home the heart to quietness, because his spirit is not in tune with the infinite and he is troubled by

The restless throbbings and burnings
That hope unsatisfied brings,
The weary longings and yearnings
For the mystical better things.

The greatest force in the world is love,—and there has never been, and never will be, a substitute for it. From a failure to realize this elemental truth stems the feeling of rootlessness and loneliness in modern society.

Dr. Schumacher's thesis is that one must develop the neglected art of learning to know oneself: "The cultivation of self-knowledge has fallen into virtually total neglect, except, that is, where it is the object of active suppression. That you cannot love your neighbour unless you love yourself; that you cannot understand your neighbour unless you understand yourself; that there can be no knowledge of the 'invisible person' who is your neighbour except on the basis of self-knowledge—these fundamental truths have been forgotten even by many of the professionals in the established religions."

We see all sights from pole to pole
And glance and nod and bustle by,
And never once possess our soul
Before we die.

In the case of every soul, however troubled, restoration can come only from within. This is the lesson taught by the great Indian sages, from the nameless ones who lived in the twilight of history to Sri Aurobindo. It is the one lesson which we do not remember but which we will never wholly forget. There is still hope for India, and for the world, if we relearn this lesson today.

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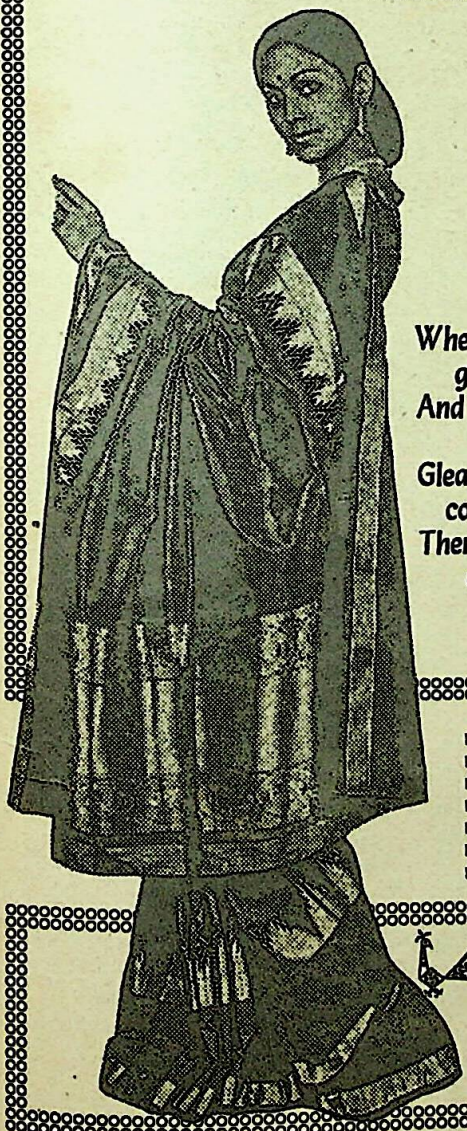

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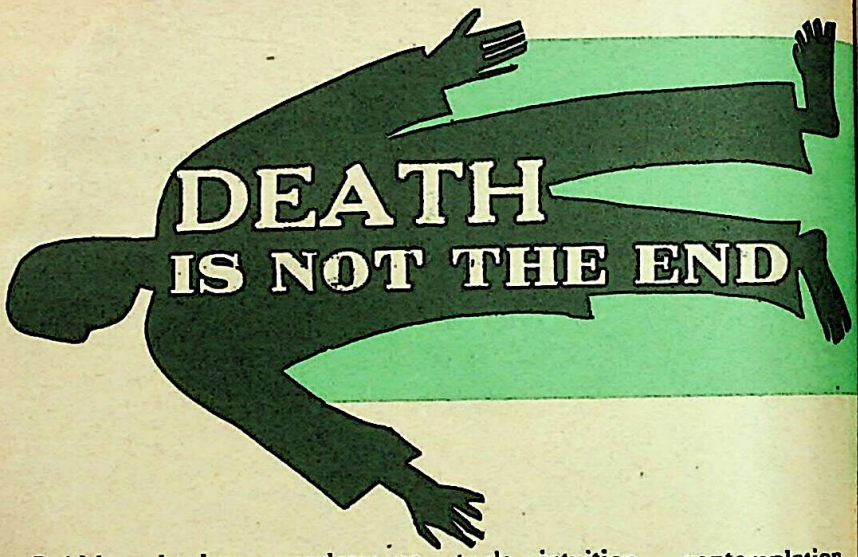

DEATH IS NOT THE END

I AM a hapless wanderer on an endless journey offering haphazard ideas on a baffling theme—perfection through self-surrender—underwriting no solution and certifying only to uncertainty. Are we all sheer illusion or total reality? If the world and we are cosmic illusion entire then we don't exist, nothing exists—which makes no sense.

If creation or the phenomenal universe, including us, is the whole of Reality why is everything so transient, perishable, with the signature of death on the parchment of birth? The Truth baffles superficial enquiry and demands a deeper probe. Reason itself being a limited faculty, as a little reflection shows, a transphenomenal noesis necessitates use of supra-rational tools—intuition, contemplation, meditation and insight through experience, rather than chopping infantile logic or using grosser measurements.

So it is that Shri Aurobindo, in his own grand style, writes:

"For to know the real truth of the world, its reality, it must be seen from the supra-rational awareness, from the view of the Superconscience that maintains and surpasses and by surpassing knows it in its truth..... It cannot be that to that self-creative supreme consciousness the world is an incomprehensible mystery or that it is to it an illusion that is yet not altogether an illusion, a reality that is yet unreal. The mystery of the universe must have a divine sense to the Divine; it must have a significance or a truth of cosmic

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V. R. KRISHNA IYER

"Does everything end with death?" How often have you not asked this question yourself! Shri Justice V. R. Krishna Iyer conducts a high-level probe into this issue that has baffled mankind for ages.

being that is luminous to the Reality that upholds it with its transcending and yet immanent superconscience."

In simple terms, we find the phenomenal universe, the cosmic manifestation, an endless chain of change, of action and reaction, of birth, growth and death—a mystery whose physical periphery is all that the sensory instruments are able to decode.

But to deny the existence of everything that limited reason cannot comprehend or physical sciences cannot see, measure or analyse is neo-*maya* or rationalist bigotry, because the finite cannot grasp the infinite. It is irrational for reason to claim omniscience, it is superstition for the science of matter to pontificate on the depths of Reality. There is limitation for rationality not to recognise which is irrational; there is limitation for the materialist science, the inability to grasp the super-science of the spirit, not to understand which is unscientific.

The modern menace to man's breakthrough to perception of Cosmic Reality and the Universal Plan is the obscurantism of the hedonist-rationalist movement, the myopia of the scientific vision and the false dilemma of materialism *versus* spiritualism. A blind life within the brain is unbecoming even of a large infidel. There can be no doubt that what exists is real, relatively or absolutely. The Absolute is unbounded by Time and Space while the Relative lives and dies.

Shri Aurobindo puts it with exquisite profundity:

"If the Reality alone exists and all is the Reality, the world also cannot be excluded from that Reality; the universe is real. If it does not reveal to us in its forms and powers the Reality that it is, if it seems only a per-

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sistent and yet changing move-ment in Space and Time, this must be not because it is unreal or because it is not at all That, but because it is a progressive self expression, a slow manifesta-

A law graduate from the Madras University, Shri Justice V. R. Krishna Iyer began legal practice under his father Shri V. V. Rama Iyer, a leading lawyer of Malabar.

While at the bar in Tellicherry district, he contested the Madras Legislative Assembly elections and was returned to the Assembly in January, 1952.

In 1957, when the Kerala State was formed and popular elections held for the State Assembly, he was returned from the Tellicherry constituency and became a Minister for Law, Home, Prisons, Social Welfare, Irrigation and Power. As Minister he initiated prison reforms, instituted rescue homes and juvenile homes. He was also instrumental in preparing a master-plan of the water resources of Kerala. The first All India Correctional Conference was held at Trivandrum when he was a Minister.

Reverting to professional practice, Shri Krishna Iyer, eventually accepted the Judgeship of the Kerala High Court in 1968. He joined the Central Law Commission in 1971 and in 1973 he became a Judge of the Supreme Court of India.

As member of the Law Commission, he was Chairman of a Committee to make recommendations for Legal Aid to the weaker sections of the community. These recommendations have been accepted in principle by the Government of India and are being implemented stage by stage.

A member of the Faculty of Law of Aligarh, Calicut and Kerala Universities, Shri Krishna Iyer has been Vice-President of the Foundation for the Establishment of an International Criminal Court, Massachusetts, which prepared a draft Convention on International Crimes and finalised guidelines for a Draft Statute of an International Criminal Court and Commission of Enquiry at its Dacca Meet in December, 1974.

He has travelled widely, often with his wife, covering a good part of the world's geography — Soviet Union, Sweden, Switzerland, Germany, France, Chekoslovakia, Hungary, Bulgaria, Rumania, Cuba, United States, United Kingdom, Mexico, Japan, Sri Lanka, and has also travelled widely inside the country including Andamans and Lakshadweep.

He is the author of three books: *Law and the People* (People's Publishing House, New Delhi); *Law, Freedom and Change* (East-West Press, New Delhi); and *The Social Mission of Law* (in the Indian context) (Orient Longmans, New Delhi). Three more books on Sociology and Law are under print. He has also authored a few travelogues in Malayalam.

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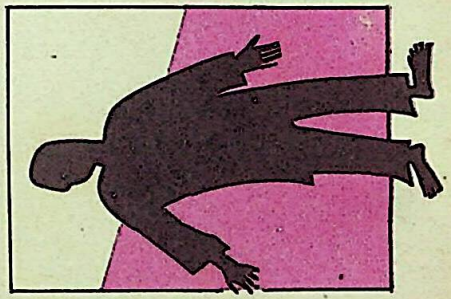
tion, an evolving self-development of That in Time which our consciousness cannot yet see in its total or its essential significance. In this sense we can say that it is That and not That, because it does not disclose all the Reality through any form or sum of its forms of self-expression; but still all its forms are forms of the substance and being of that Reality. All finites are in their spiritual essence the Infinite."

If we ponder deeply we realise easily that 'out of nothing nothing comes,' that the phenomenal universe cannot but be created by a Power, that a divine order informs the play of this Power, that unity and infinity, half-concealed by veil of obscurity, are attributes of this Supreme Power and that Matter and Spirit, together present in everything in varying degrees and combinations, are inseparable components of this self-existent, Omnipotent Brahman. Man, in this Cosmos, is a finite point of light or *jyotirbindu*—the high point of evolution, not necessarily the final form of refinement.

The superman, the supramental being, the first cousin of the divine, is still to be perfected by countless experiments in material-spiritual Darwinism. The full goal is the unfoldment of the human divinity. This process is rational religion in its lofty meaning and that is why



Vivekananda defined Religion as the "manifestation of the divinity already in man." Education, likewise, is the "manifestation of the perfection already in man." Indeed, divinity and perfection are the same and lie latent in every created thing including stark matter. By a strange power, this *Jnana* or light is obfuscated. Our true being is the Timeless Infinite but the physical finite about us is also a fact. We are at once finite and infinite, timebound and eternal, mortal and immortal.

The scientist views Matter and studies phenomena, missing the Spirit and rejecting the Mind. The psychic explorer stands midway, sees matter but overstresses the mind. The seer, or the scientist of the Spirit, envisions Matter, Mind and Spirit in an integral sweep, in their involution-evolution complex. Matter and Energy are one in essence. Energy is distilled into Life; Life evolves intricately into consciousness and later into Intelligence and ultimately the spiritual eye lights up.

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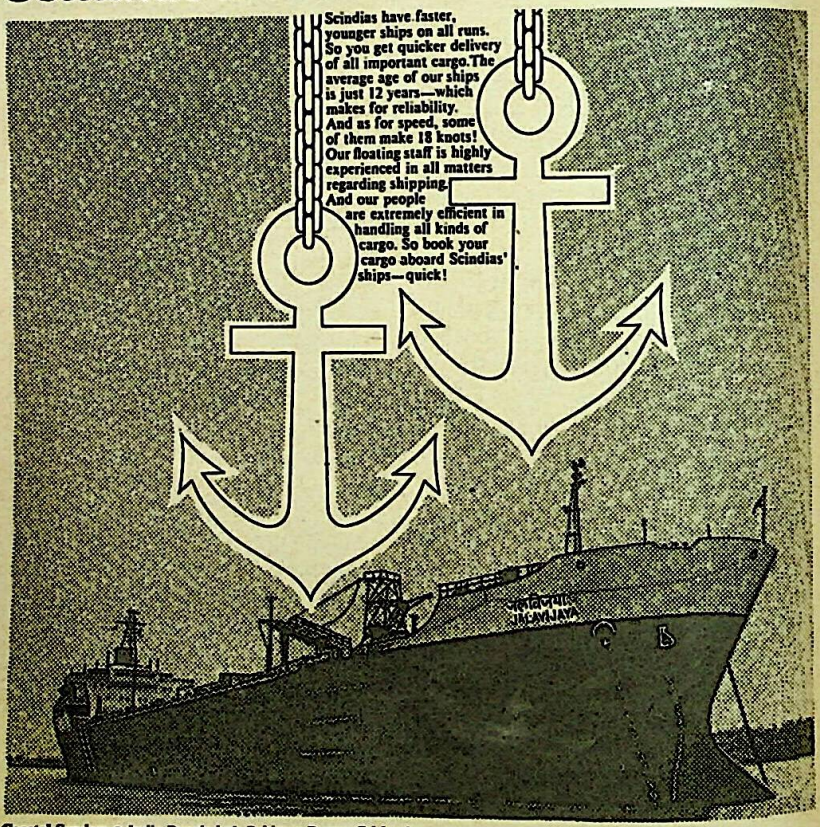
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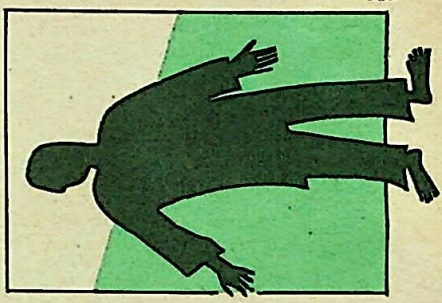
The tree has tears; the flower feels; the process of progression, discovered by Darwin on the material phase, is also a spiritual procession of gradual unravelling of soul by stages.

"By energism of Consciousness, Brahman is massed; from that Matter is born and from Matter, Life and Mind and the worlds," says the Mundaka Upanishad.

Man is Soul, not body alone. Discarnation and Incarnation are inevitable. Survival after Death is a scientific verity. Communication between the corporeal and the ethereal persons is a possibility, a perfect feasibility. The human horizon is widening and trans-world vision is an approximation of the total truth, the whole harmony.

The riddle of universe, the enigma of birth and death and the shadow-boxing between science and spirituality will be resolved only by a supramental cognisance. Our conceptions of Reason and Religion, limited by individuated consciousness and hidebound by inherited tradition, must undergo a revolutionary change.

Shri Aurobindo offers an inspired explanation: *"The physical scientist probing into phenomena erects formulas and standards based on the objective and phenomenal reality and its processes: to his view mind may appear as a subjective result of Matter and self and spirit as unreal; at any rate he has to act*



as if matter and energy alone existed and mind were only an observer of an independent physical reality which is unaffected by any mental processes or any presence or intervention of a cosmic Intelligence.

"The psychologist, probing independently into mind-consciousness and mind-unconsciousness, discovers another domain of realities, subjective in its character, which has its own law and process; to him Mind may even come to appear as the key of the real, Matter as only a field for mind, and spirit apart from mind as something unreal. But there is a farther probing which brings up the truth of self and spirit and establishes a greater order of the real in which there is a reversal of our view both of the subjective mind realities and objective physical realities so that they are seen as things phenomenal, secondary, dependent upon the truth of Self and the realities of the spirit. In this deeper search into things mind and matter begin to wear the appearance of a lesser order

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of the real and may easily come to appear unreal.

"But an original and ultimate consciousness embracing all the terms of existence in single integral view would see the whole in its spiritual essential reality and the phenomenon as a phenomenon or manifestation of that reality.

"But, necessarily, when thus integrally seen, the phenomenal reality would take on another appearance than when it is viewed by the reason and sense of the finite being; it would have another and deeper reality, another and greater significance, another and more subtle and complex process of its movements of existence. The canons of reality and all the forms of thoughts created by the finite reason and sense would appear to the greater consciousness as partial constructions with an element of truth in them and an element of error; these constructions might therefore be described as at once real and unreal, but the phenomenal world itself would not become either unreal or unreal-real by the fact: it would put on another reality of a spiritual character; the finite would reveal itself as a power, a movement, a process of the Infinite."

Contradictions thus disappear in the actinic light of larger comprehension. Even so, some questions of man and his misfortune challenge us.

Why does all this happen? Why are the pangs of imperfection and *asuric* failings the badge of living creatures? Why injustice? Why sorrow? Why birth-death-birth continuum? Why this fall from self-luminous knowledge to self-darkening Ignorance? Why this ineradicable sense of separateness and all the faculties and passions which enslave the soul in everyone? In short, why phenomenal creation at all?

Science answers How, not Why. Says Prof. Laski, "Science is able to offer material comforts. It seems unable to discover the formulae of Spiritual satisfaction. The superscientists of the Spirit—the seers and the *rishis*—have essayed the answer, to understand which, we have to acquire preliminary spiritual knowledge. You cannot understand differential calculus without learning a lot of mathematics. Speaking for myself, I have the yearning but not the training and so I am unable to find the solution; yet the search persists. Most of us are conditioned in mind against the spiritual quest and are content to cry when grief comes and smile when happy things happen." The verse in *Rubaiyat* reveals this initial brain-washing we have suffered and the unhappy consequence that ensues.

Myself when young did eagerly

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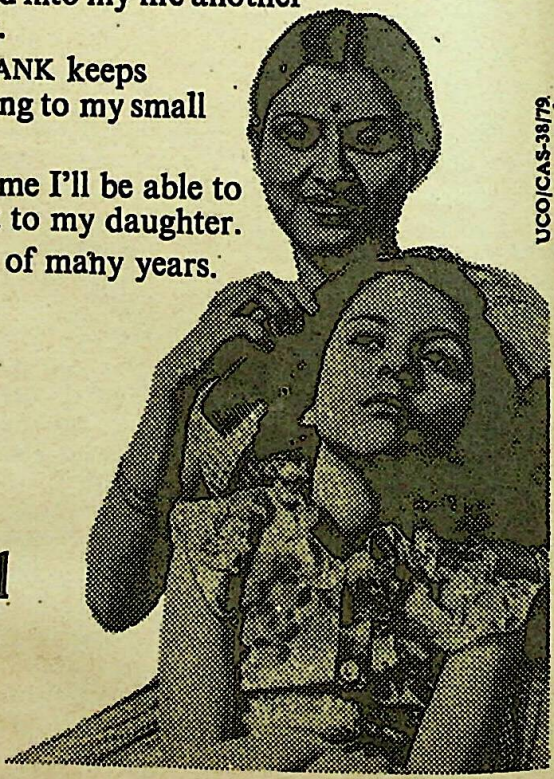

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frequent
Doctor and Saint, and heard
great argument
About it and about: but
evermore
Came out by the same Door
as in I went.
Unborn TOMORROW, and
dead YESTERDAY,
Why fret about them if
TODAY be sweet!

Of course, doctors and saints are often charlatans who trade on credulity and are ill-lit men. They discredit the great search of Man to find *whom am I?* ..

In this impasse, how can we work out the strategy of breakthrough from Untruth to Truth, from Darkness to Light and from Mortality to Immortality? What *is* Truth, Light, Immortality? Is the finite being, by its very nature, condemned to inability to comprehend the Infinite Power? Yes and no. In the working, wakeful life, when lost in worldly phenomena, the light is dimly seen or even denied. When the mind is stilled, Darkness subdued through concentration or tranquillity and the Infinite point of light within shows up, a vision of the Infinite, an inarticulate audition of the Brahman, a subtle perception of the Cosmic Super Power comes on us. A great glimpse, which harmonises the limited with the limitless, tells the visionary the Truth, not through blind belief but by verifiable experience. The knowledge gained by such experience, often ineffable but sometimes transmissible in mystic tongue, is the Song of Spiritual Wisdom, a noesis which transcends science but is scientific, which outruns reason but is rational. 'Know Thyself' finds a faint echo at that silent level.

The little man that I am, all this Vedic wisdom is too baffling to be grasped and for me to pretend to know what is Beyond is self-deception. Even so, I set down what I vaguely regard as the road to the Truth, groping hesitantly, never confidently.

One thing is certain, in the material-spiritual multiverse of ours, *Ex nihilo nihil fit*—nothing comes out of nothing. So creation necessarily posits a Power which creates, regulates, destroys and re-creates. Secondly, the universal law that action and reaction are equal and opposite applies not only to the material but also to the trans-material forces. The theory of Karma is a direct application of this law. Whatever action you do, its reaction, as doer, you must endure.

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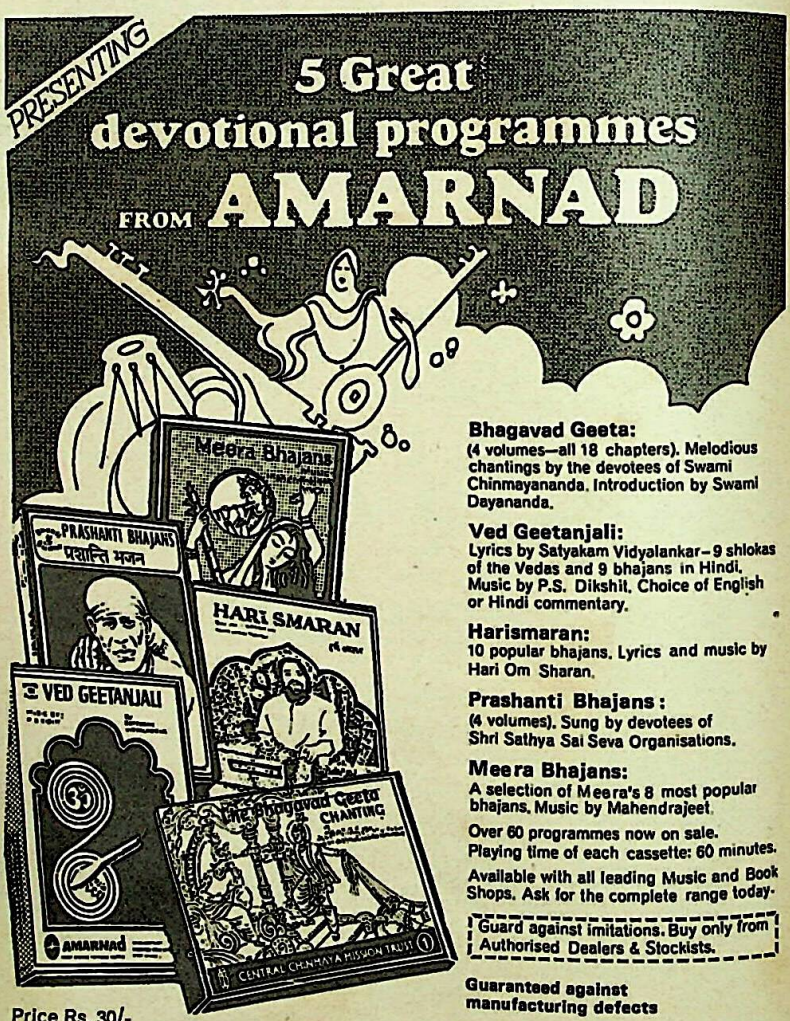

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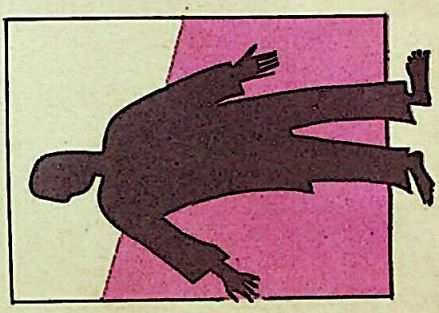
here or hereafter. The acquittal of a criminal by a human court, of the avoidance of a punishment for misconduct through political influence, does not save or absolve. You have to and you will suffer for it. Likewise, for good things done, the reward comes, now or later.

This inescapability from divine accounting has to be read in the background of life and after-life. This life is neither the beginning nor the end. This death is not the end of the story since it marks merely the shedding of the gross body and consequential transformatory changes. But the survival after death, of the etheric body with the undying light of soul intact is a chapter which has been investigated by our ancients scientifically and is being re-searched and re-discovered by modern psychic scientists in America and elsewhere. The new maharshis are in the making.

Our spiritual and psychic movements are experiments in the exploration of the inner man and outer Cosmos. This knowledge is verifiable and is a live ideology but calls for severe discipline or *sadhana*. Any true scientist, stung by the highest passion to know the Truth and searching tirelessly for creative fulfilment is a Seer, as Einstein has emphasized, and his lofty exercise becomes a testament of vision and values-in-action.



The Siddha has his sights set on the cosmic design and the divine focus. He spurns the lesser allurements of sensory satisfaction and seduction of power and pelf. The pageant of the universe and the banquet of life are to him the handiwork of a celestial artist, the terrestrial scene being part of the larger canvas. Chaos, sorrow and injustice reveal to him as a foolish confusion of looking at a little episode detached from the fuller play, an inset being confounded for the whole majesty of the picture. An ant sees in a drop of water a deluge.

These considerations compel me to struggle for a wider view, for a divine solution, a comprehension of the book of life-death-life. Each one of us had a past in prior life and has the promise of incarnation ahead. I am what I am because I was what I was. My future too is moulded by what I do here. Divine work leading to divine realization is the road to deli-

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verance. The divine unity of all created beings, in the process of becoming self-aware, is the truth of the phenomenal universe. By death we are disembodied but do not cease to exist. We continue the journey. Isolated salvation is selfish negation. The human race is a single family with an ascending course and the mission of each is to rise oneself and to raise the rest. 'Into that Heaven of Freedom' the whole of mankind must awake.

We live in a world of action and so deliverance has to come, not through inaction or renunciation but divinized action and spiritual motivation.

Deliverance is not for me in renunciation. I feel the embrace of freedom in a thousand bonds of delight.

Thou ever pourest for me the fresh draught of thy wine of various colours and fragrance, filling this earthen vessel to the brim.

My world will light its hundred different lamps with thy flame and place them before the altar of thy temple.

No, I will never, never shut the doors of my senses. The delights of sight and hearing and touch will bear thy delight.

Yes, all my illusions will burn into illumination of joy, and all my desires ripen into fruits of love.

Idle piety is not action. So it is that the *Gitanjali* exhorts:

Deliverance? Where is this deliverance to be found? Our master himself has joyfully taken upon him the bonds of creation; he is bound with us all for ever.

Come out of thy meditations and leave aside thy flowers and incense! What harm is there if thy clothes become tattered and stained? Meet him and stand by him in toil and in sweat of thy brow.

Attachment to worldly desires and even achievement on the worldly plane result not in freedom but thraldom. So the inspired poet warns:

Prisoner, tell me, who was it that wrought this unbreakable chain?

"It was I", said the prisoner, "who forged this chain very carefully. I thought my invincible power would hold the world captive leaving me in a freedom undisturbed. Thus night and day I worked at the chain with huge fires and cruel hard strokes. When at last the work was done and the links were complete and unbreakable, I found that it held me in its grip."

What a folly to forget the daily pains and simple pleasures, the toils and torments of the common people and seek for oneself an insular worldly paradise!

"The child who is decked with prince's robes and who has jewelled chains round his neck loses all pleasure in his play;

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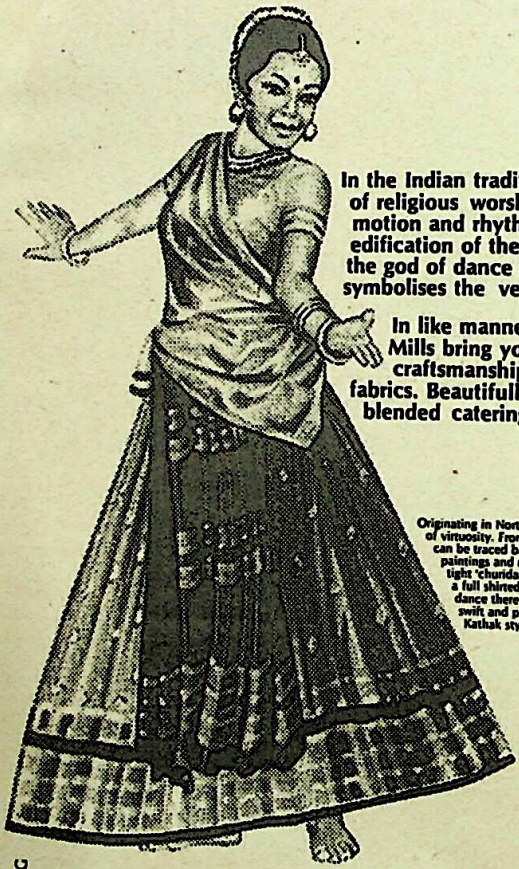

In the Indian tradition dance has been a form of religious worship—a display of beauty in motion and rhythm for the honour and edification of the gods. Shiva himself was the god of dance and the dance of Shiva symbolises the very movement of the world.

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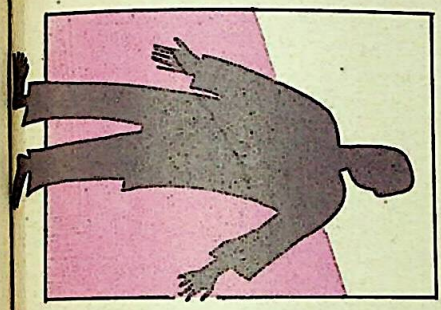

his dress hampers him at every step.

In fear that it may be frayed, or stained with dust he keeps himself from the world, and is afraid even to move.

Mother, it is no gain, thy bondage of finery, if it keeps one shut off from the healthful dust of the earth, if it rob one of the right of entrance to the great fair of common human life."

In this world of half-truth where our existence and the phenomena around us are real but not the whole Reality we have to reject the theory of *maya* in the sense of *illusion* but accept the doctrine of *maya* in the sense of 'not this' i.e., not this *alone* but something *more*, and thus reach the finding that this is partial revelation or relative Reality, the Truth, or Absolute which we call Brahman being this *plus*. Once we experience this oneness, the ultimate solution for the Ignorance is total awakening to Knowledge— a *sarvodaya* for which each has to strive. We, each one of us, must experience the Divine light in us, not as a cocooned candle but as a total effulgence. To divide is to be undivine. Inner *awareness* leads to Cosmic *consciousness*.

What follows? What practical recipe can be prescribed for getting a glimpse, a darshan of that? How can I explain the insufferable sorrow that is my portion? I dare not essay answers for these profound issues. Fools rush in where angels fear to tread.

Even so, I feel, on fairly credible evidence, that life is not a single span, a beginning with birth and an ending with death. It is a part of a whole and death but inaugurates another chapter.

So it is that while we shed, when we 'die,' our physical sheath and grosser senses, we survive with our astral sheath and subtler imprints on the mental sheath. These deeper impressions remain as latencies within us as we shuffle off our mortal coil. We are re-born and a new cycle begins.

Re-incarnation is not a faith but a fact which scientists like Ian Stevenson have more or less made out with good evidence even as life after life or survival after death has been explored with astonishing proof and the world beyond or the other side has been described by effective mediums with convincing materials.

Even the living men, by

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sadhana, even now, do out-of-body travels, if honest accounts are to be trusted. A super-science which exposes the superstitions and transcends the limited findings of the natural science is emerging.

Indeed, Science is expanding its frontiers and wonders like apport, materialization, levitation, spiritual healing and even psychic surgery are being demonstrated. Man is entering an era where Matter and Spirit are being re-discovered in deep embrace, science dares to be scientific and Reason cares to be honest. Advances in physics, chemistry, psychology and experiments in ESP knock at the doors of the new knowledge. Death bound littleness is not man's spiritual estate.

Such voyages into the 'Unknown,' not merely debunk death the terror, but reveal the course of our spiritual ascent. We are not body alone but soul. Therefore, we do wrong to surrender to the bodily appetites, to the sense-oriented pleasures and to the vices of the separatist ego. If you know Thyself you will not be scared by material fears or be sucked by worldly allurements, seeing clearly the tryst with human destiny which each one has to fulfil. How do we realize our true nature? By manifesting in action the divinity within. Whatever the method—Bhakti marga, Karma marga or Jnana marga—we reach the same destination which is self-surrender and is also self-conquest. It is not weakness but strength, not subjection but liberation. The stanza in *Gitanjali* is a scientific statement of this proposition:

This is my prayer to thee, my Lord—strike, strike at the root of penury in my heart.

Give me the strength lightly to bear my joys and sorrows,

Give me the strength to make my love fruitful in service.

Give me the strength never to disown the poor or bend my knees before insolent might.

Give me the strength to raise my mind high above daily trifles.

And give me the strength to surrender my strength to thy will with love.

Bhakti is self-effacement in unconditional dedication to Him. This is not a blind servile process but enlightened devotion in its culmination. How can you immolate yourself in Him without falling in love with everything He is? So, *bhakti*—not its counterfeit—is inevitably service to man, to all living beings. Says Aurobindo:

Sacrifice and self-giving are indeed a true principle and a spiritual necessity, for we cannot affirm our being rightly without sacrifice or without self-giving to something larger than our ego; but that too must be done with a right consciousness and will

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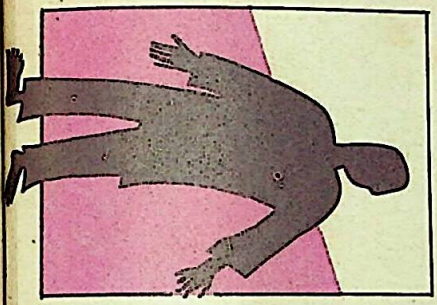

be founded, on a true knowledge.

Again, *bhakti* is meeting of the light that I am, with the light Supreme or Shiva Shakti—the process is not mechanical but dynamic—a sharing with the Highest, a despising of the lowest, a liberation of the will following upon the liberation from desires, which is attested by the knowledge of the Truth that the division of our being—our ego —is untrue and the abolition of the veil between the Soul and the Supreme is *mukti*. The roots of real *bhakti* are in *jnana* without which it is weakness and obtuseness, even cowardice and escapism.

It is obvious that *Karma* or action, as a route to liberation, is unattached action. Man is born free but is everywhere in chains —the chains of desire. The *Gitanjali*, with poetic power, drives home this thesis.

"Prisoner, tell me, who was it that bound you?"

"It was my master," said the prisoner. "I thought I could outdo everybody in the world in wealth and power, and I amassed in my own treasure-house the money due to my king. When sleep overcame me I lay upon the bed that was for my lord, and on waking up I found I was a prisoner in my own treasure-house."

Are we all not bonded labour? To surrender to desire is slavery. To surrender desire is to be free.

If action must have its reaction, the doer suffers the consequences of his doings. If action is done without the sense of 'I am the doer' inevitably the reaction cannot fall on the 'I'. Thus if Karma is without desire for results it cannot boomerang; if it is done as an offering to the Divine it can only uplift and not degrade. But such an offering must be a motiveless operation—the negation of the ego—and must possess a divine quality—love of the lowliest and the lost. Arrogant kindness or performance of evil, calling it duty, is *asuric*. Ahimsa is thus inscribed on good deeds. 'Love thy neighbour' is the Christian signature on our *Karma*. Universal brotherhood is the Islamic badge on our bosom. 'I am the *Brahman*', rather, the soul is the truth, is the Hindu testament. The full realization that Brahman, the Trans-Cosmic power, is supreme, that the self is of the same stuff, is *Jnana marga*. Thus, the triune paths of *Bhakti*, *Karma* and *Jnana* converge to

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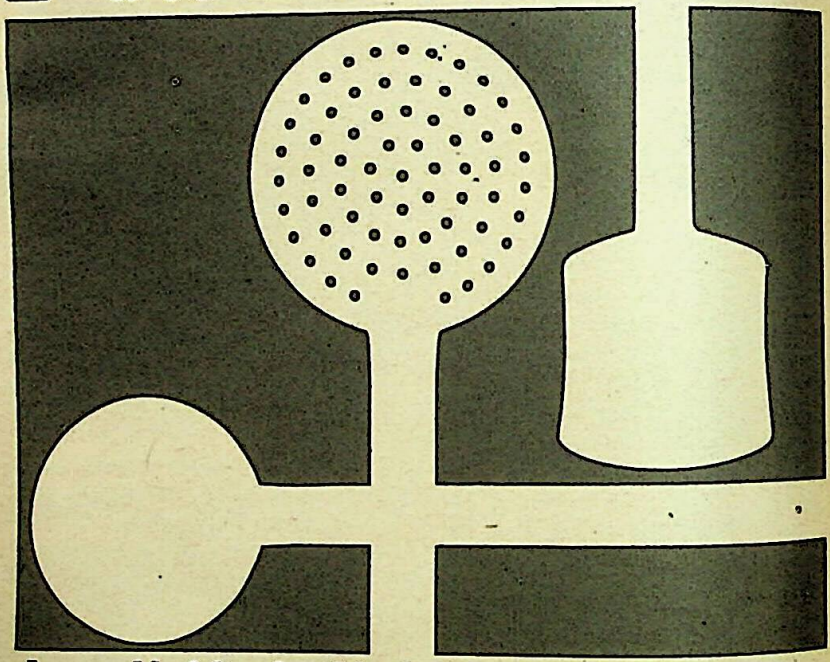

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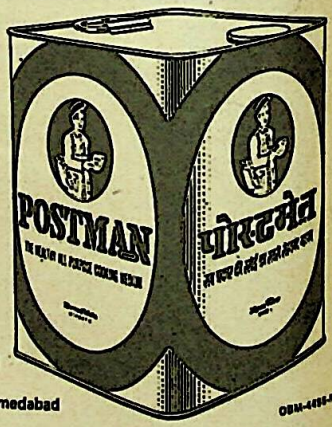

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the same point and, indeed, emerge from the same point.

I have often been perplexed whether this world, and good 'works' in this world, are all negated by affirmation of the trans-world Reality. Is there a contradiction between Matter and Spirit? Why should we do good if the world is unreal? Are we fettered by Fate, that Freedom is a myth? Why should we improve the material conditions of fellow men, if mundane comforts are false snares? Why should innocents suffer and the wicked prosper? Is self surrender to the Supreme a psychic escape from the battle for social justice? Why study, achieve and attain perfection if annihilation by death is the cruel end?

I have hunches, no proofs. I fancy that we are all one and so none can strive for partial paradise. We must, by the sheer logic of divine unity, work for everyone's spiritual uplift. In this material world, the pressure of hunger, disease and creature comforts overwhelms, prevents contemplation on one's higher self and exploration of spiritual experience. So it becomes necessary that everyone must be endowed with basic benefits of material life which releases him for higher pursuits.

To relieve suffering is good in itself as an exercise in realization of human unity but, equally importantly, helps the sufferer, to free himself for the voyage beyond. Moreover, every new discovery of material science perfects the instruments for non-material searches and quests.

Modern science, truly applied, will advance the cause of psychic and spiritual research, establish the value of yoga and meditation, prove the dominance of the spirit and prepare the course of evolution for the supramental man.

Suffering and injustice become explicable on the karmic theory once we accept the life-death-rebirth cycle. As we progress, we perfect ourselves and the perfection is testified by the sense of identity and unity with fellow-beings and the culminating courage of self-surrender to the Supreme Order.

This universe is not Chaos but Cosmos and every ray of light is an eternal story. Who am I? Know Thyself! Surrender yourself to me!—These queries make us ponder. Every cradle asks us Whence; every coffin Whither. How Long, O, Lord, how long? Not to search for solutions is to be inconscient matter. That is not our nature. And borrowed creed is not Truth. *Swanu bhoothi* is the testament of Truth. To work for an answer ourselves is to travel on the road to perfection which is conquest of the egoist self and sublimation of the Self. To uncondition the conditioned mind, to spiritualise

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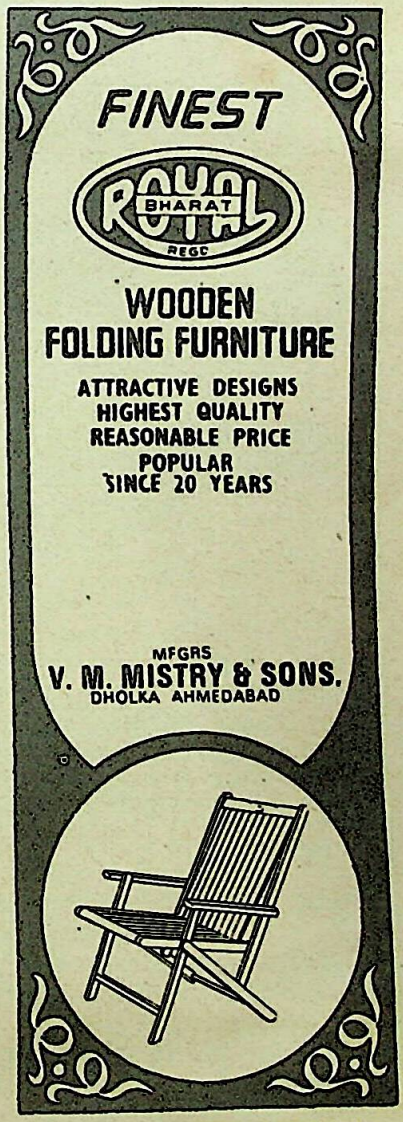
humanism, to surrender to be free, are vague and romantic.

The highroad to perfection bears the signpost, "Self-Surrender." Mine may well be a lonely *cry* in bondless vacancy, a journey to meet the Incommunicable. To me total surrender of the Individual being in the Universal Power cannot be possible without a total awareness of the Divinity which is Omnipotent and Omniscient. And then self-surrender is sharing Power—a realization of the Perfection we are! *I am far from home*, forlorn, faded. I am an interrogation mark to myself. 'Truth' has her throne on the shadowy back of doubt and there is a darkness in terrestrial things. How can we break the endless servitude to material rule? How can the soul reassert itself as a colonist from immortality, as eternity's delegate?

My vague flicker of an answer is that science should cease to be the apprentice of partial light or be drugged by matter's totalitarianism, that the bounded mind must break into boundless light.

Man fulfills himself by ceasing to be himself; he attains perfection by self-surrender. I seek rebirth by death, this life being but a preface of the human epic. Mine is a voyage, an agonising voyage, towards the unseen shore, a search in darkness for the ray of Light. □□□



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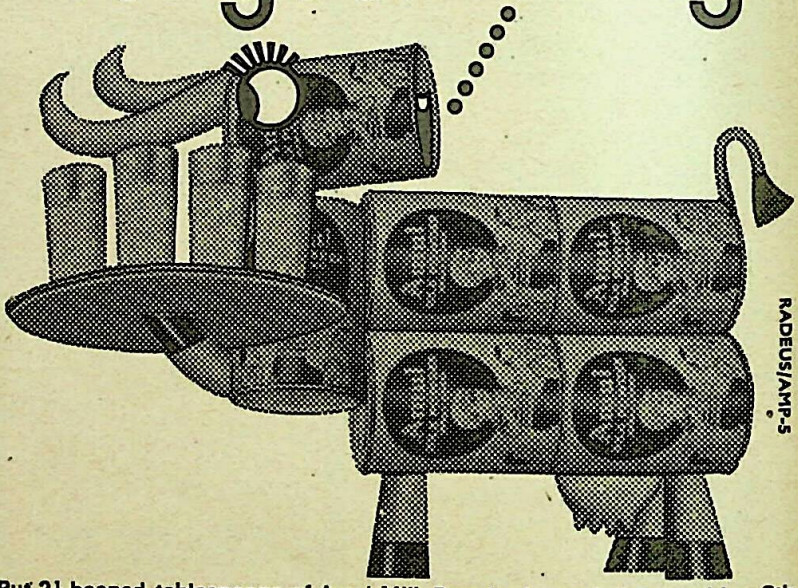

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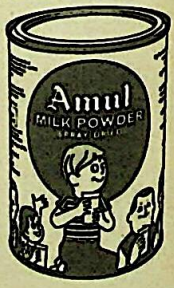

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Most normal healthy human beings are actually quite successful but do not realise it! If you think you are one of those unsuccessful people in this world, the reading of this article may change your outlook.

SUCCESS IN LIFE

ARNOLD CILOS

WHAT is success? More often than not, the average human being thinks of success as having achieved a high goal in life and associates it with great wealth and prosperity. This is one of the reasons why the majority of dissatisfied people labour under the delusion that they are failures in life. Because they have not accumulated great wealth or discovered new continents, they constantly drop silent suggestions to their subconscious mind that they are failures. As a result, sooner or later these suggestions take effect, and, of course, those people really begin to believe that they are failures, even though they are not.

The truth of the matter is that most normal healthy human beings are actually quite successful but do not realize it! They continuously succeed in countless little everyday affairs, but because of their erroneous conception of success through their blown-up illusion of great accomplishment, they keep themselves successfully and diligently miserable.

This pessimistic attitude appeared prevalent even among world-wide successful luminaries. The biographies of some of these great men and women sometimes reveal periods of negativity and great dissatisfaction. Even upon questioning, some revealed that they did not feel too successful at all. According to Leo Tols-

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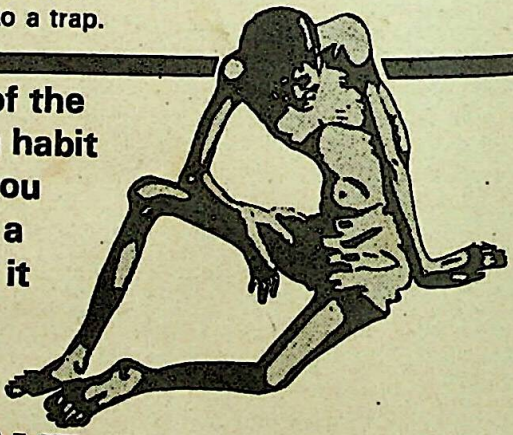

YOU HAVE BEEN WARNED

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toy's biography, he died a very unhappy man. So did Napoleon. Nevertheless, today we consider them great makers of history.

Humble though some of these men were, it appears that their conception of success differed little from what we have been taught about in our age. It seems that part of this doubting seed is implanted in us during our formative years. In school we were introduced to countless successful people in historical literature and, at some time or other, we were pounded with the idea that we must make a success of our lives, or else live to regret it. Most of us are familiar with the Lincoln story, that he walked miles to school, and that he accomplished this and that. At that time all these little stories had us wanting to be Presidents and Generals, and while it may be true that they helped to awaken initiative and ambition within us, it also left us with another legacy—the fear of failure.

Even though at times we do admit to ourselves by word of mouth or thought that these fears are baseless, we often need an extreme amount of convincing, far beyond the point of reasonable doubt before we manage to change our minds. For example, as a very small child, I was bitten by a mad dog, and thereafter, every time I heard a dog bark, it would send chills up and down my spine, and I would scurry for the nearest tree or place of safety. The process of getting rid of deep-seated fears and doubts is a laborious and difficult one.

So, looking at the word *success* in a wider perspective, we find that from the moment of birth we are constantly fighting disease and destruction of some kind or other in our ceaseless effort to be. Had we not had a reasonable amount of success, we would not be here today! As we grow older, we were confronted with different, greater obstacles. By trial, error, and much guidance, we continued to learn and expand both physically and mentally. After adulthood came job, a family, and house, with all the responsibilities that they involve. After all these experiences, how can anyone say that we are cowards or failures?

To laugh often and much, to win the respect of intelligent people and the affection of children, to earn the appreciation of honest critics and endure the betrayal of false friends, to appreciate beauty, to find the best in others, to leave the world a bit better, whether by a healthy child, a garden patch, or a redeemed social condition, to know even one life has breathed easier because you lived. This is to have succeeded.

—Ralph Waldo Emerson

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Simple objective reasoning will discover that it takes plenty of fortitude to merely live in this confused world of ours where disease, poverty, wars, and misunderstandings seem to be the order of the day.

Now, let us look at the words SUCCESS and FAILURE objectively. When one takes a course of action, as the building of a rocket, and he either succeeds or fails to launch it, the result, as we are accustomed to thinking, is either one of the two: failure or success. Whether he fails or succeeds in launching the rocket, you will note that the result is obtained at that precise moment, and not before, nor later. The moment he gets the results, the failure or success becomes past history. Results are obtained at a given time and are usually of a certain duration. There is no such thing as a *continuous* failure nor a success lasting *for ever!* A failure or a success can be turned into its opposite at the very next moment. If we failed yesterday, we can succeed or fail even today. Why, then, should we be overly concerned over this morning's failures when they can be turned into success in the afternoon?

Sometimes, I believe, the real conscientious person is too critical with himself. This brings an axiom to mind, coined by Dr. Arnold Krumheller, a German mystic, in regard to a situation: "If something can be done about it, why worry," and "If something can't be done about it, why worry?"

Success may be summarised as follows: the encompassment of the sum total of all our earthly activities, both large and small. Its nature is as varied as the stars in the heavens. If we still insist on looking at success and failure in the vein that is thought of today, we must keep in mind that success and failure manifest at a specific time, and both are subject to change and reversal at the next moment.

Realistically speaking, we know that success is of normal interest to most of us—*but, it is not everything.* Perhaps we are placing too much value on materiality and our status in life. I have seen many destroy their physical beings in their climb to success. Some extremely successful men have died of ulcers, heart attacks, and nervous tension of some form or other. They were successful all right, but they neglected their most precious possessions—their health and their well-being. If there is one thing that our educational system should stress, over anything else, it is our health, for it

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is the true foundation of real success.

For the past 25 years, I have been observing the booming book market on how to make a million dollars, how to do this, and how to do that. Much has been written about success, happiness and love.

While it may be true that these books offer many constructive and helpful suggestions, the hundreds of volumes written may be explained in just a few words, mainly, "Do the best you can!" And this applies to everything that is conducive to happiness and the evolution of mankind. That is all there really is to it, and there is nothing complicated about it! Success is nothing more than being faithful in action. While it is true that many times we cannot always do what we want, and often we may not succeed in all that we like in one lifetime, why, then, mar or perhaps lessen the countless other little successes we have achieved throughout life by brooding and chastising ourselves unjustly?

Generally speaking, success may be summarised as follows: the encompassment of the sum total of all our earthly activities, both large and small. Its nature is as varied as the stars in the heavens. If we still insist on looking at success and failure in the vein that is thought of today, we must keep in mind that success and failure manifest at a specific time, and both are subject to change and reversal at the next moment.

We succeed and fail at many things during our life on earth, and while it is not a pleasant nor comforting feeling to fail, neither is it shameful nor does it warrant continued self-punishment. Remember, it is only through failure that one can truly appreciate success.

Let us do our best! If we succeed, it is good. If we fail momentarily, it becomes valuable experience for our next attempt, either in this lifetime or in the next. In the interim, let us enjoy all that life has to offer, not forgetting all the other little successes that too often we take for granted!

Courtesy: *Roscicrucian Digest*

Some extremely successful men have died of ulcers, heart attacks, and nervous tension of some form or other. They were successful all right, but they neglected their most precious possession—their health and their well-being. If there is one thing that our educational system should stress, over anything else, it is our health, for it is the true foundation of real success.

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MÄTÄ-NI-PACHEDI
(Pronounced: 'Mah-tah Nee Pach-ay-di)

On the banks of the river Sabarmati in Western India, tribal folk still keep alive an ancient art of religious painting called 'Mata-ni-Pachedi'.

The painting is done on cloth which was originally used for the altar or as a back-drop for the icon. Today however, this cloth is used in many homes as a decorative wall hanging.

'Mata-ni-Pachedi' presents a composition at once striking and rich in its colour imagery.

The patterned form is invariably the same—the Goddess in the centre surrounded by attendant gods and worshippers. Only natural colours are used and the painting is done on off-white or grey hand-spun cloth. Rich Indian reds and siennas are obtained by an ingenious process: a paste of tamarind flour and liquid alum painted on the cloth turns red when boiled later in alizarin liquid. Black is obtained from rusted iron which is made red hot, dipped in a strong solution of molasses and left to dry in the sun. Background colours are usually russet, tinged with blood red. Highlights are provided by bleaching and dipping the cloth in a blueing agent so that the white areas stand out in brilliant contrast to the red and black design. The effect is at once inspiring and beautiful.

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The role of the colorist in Indian folk art

Adroit-1401

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In modern times there are any number of people who put on a melancholy face and say, "O, the days of truth are gone. Untruth alone triumphs."

But the truth is that this is not true. Can there be any time when truth can fail? In that case truth won't be truth at all. The truth is that our faith in truth is getting weakened. Something that should not happen, especially in a country whose motto is "Satyameva Jayate" -Truth alone triumphs." Shortly our currency notes will also carry this motto to drive home the truth that amidst everything that changes truth alone remains changeless. God is truth because He is the changeless One in the changing universe. Adherence to the virtue of Truth is really the worship of God and when one is fully established in Truth, God-realisation is automatic.

We present here a story-studded article written by Dr. Norman Brown, one of the most reputed American Indologists, highlighting the potent power of truth.

There are seven stories in the article, each interesting in its own way, and if they inspire our readers to look back with pride on our ancient heritage so as to get back their

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POTENT POWER OF TRUTH

NORMAN BROWN

faith in the power of truth, we shall feel happy and Prof. Brown's labours would not have been in vain.

Today Dr. Brown is no more with us physically. He died on April 22, 1975 at the ripe age of 82, leaving behind a rich legacy of writings.. He was born in Jabalpur, was a life-long seeker after truth and his works have, because of this, an enduring quality about them. He was intimately connected with the Bharatiya Vidya Bhavan and the Sanskrit Vishvaparishad sponsored by Bhavan of which Dr. Brown was one of the Vice-Presidents till his death.

The American Institute of Indian Studies of which Prof. Brown was President, has brought out a magnificent volume containing 35 of his papers written over a period of more than 50 years.

The present article is excerpted from that book, "India and Indology," Priced at Rs. 190/- and published for the American Institute of Indian Studies by Motilal Banarasi Das. Edited by Rosane Rocher of the Pennsylvania University, this big-sized book (Demy Quarto) containing 302 pages and as many as 54 art plates would be the delight of any Indologist.

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POTENT POWER OF TRUTH

THERE existed in ancient India a belief that Truth has a power which a person with the right qualifications can invoke to accomplish wonders or miracles.

I use the word "miracle" loosely, for as I hope to make clear the power is not viewed as contradicting or annulling the physical laws of the cosmos but of transcending the physical and having its sanction in the metaphysical or hyperphysical. The power was considered to be put into effect by the use of an "Act or Rite of Truth."

In this essay I am going to describe the Act of Truth, largely by citing instances of its use, and then identify the qualifications which a person must meet if he is to possess an Act of Truth.

I shall also present evidence to show that belief in the power of an Act of Truth appears in the earliest stratum of India's preserved literature, that is, in the *Rig Veda,* which is generally considered to have been compiled by about 1000 B.C. and consists of hymns, used in Vedic religious ritual performances, many of the hymns, probably most of them, having been composed in still earlier times, though how much earlier we cannot say.

The belief that Truth—of the right sort—has such power still persists in an attenuated form in India, and I shall cite a few references illustrating belief in the efficacy of the Act of Truth and shall also mention some use of the idea in application to political or social ends.

The Act of Truth as represented in ancient Indian literature has a number of technical names, of which the commonest is Sanskrit *Satyakriya,* Pali, *Sachchakiriya,* which both translate as "Truth Act or Rite," though in the oldest instances, which appear in the Veda and a few strata of the literature somewhat later, the terms used mean simply "Truth"—the words are Sanskrit *satya* (Pali *Sachcha*) and *rita.* Other terms used are "Truth Declaration" (Sanskrit: *Satyavadya, Satyavachana, Satyopavachana, Satyavakya,*) or "Truth Spell" (*Satyamantra, Satyavachas* or other locutions of similar meaning), and "Truth Command"

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(Sanskrit: *Satyadhishthana*, Pali: *Sachchadhitthana*).

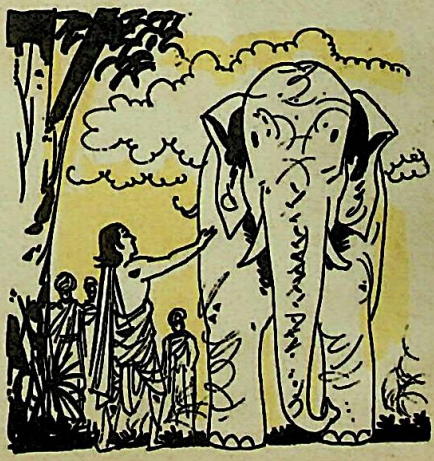
The Act of Truth in Operation

Let me now cite some examples of the Act of Truth, starting with one from the celebrated Buddhist collection of tales known as "Birth Stories" (Jataka), that is, tales of previous existences of the Great Being, who was destined eventually to become the historical Gautama Buddha, founder of the religion of Buddhism in the sixth century B.C. The stories are pre-Christian in origin, though for long transmitted only orally. This is the story (Jataka 463; cf. *Jatakamala* 14.)

In a previous existence the Great Being, he who was destined to become the Buddha, was born in the seaport Bharukaccha (Broach) in a master mariner's family. Before he reached the age of 16 he had become completely versed in the art of seamanship, and when his father died he became head of the mariners.

So skilful was he that no ship with him on board ever came to harm. Unfortunately the sight in both his eyes was destroyed by salt spray. Nevertheless he was renowned as supreme in recognizing signs by feeling objects with his hand, and he entered the service of the king, for whom he performed such marvellous feats as telling by stroking an elephant that its mother at birth had not been able to take it on her shoulder and had dropped it on the ground, in consequence of which its hind feet were deformed.

Similarly he could tell by feeling a horse that its mother had died at its birth and so for lack



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of mare's milk the colt had not grown properly. He told by feeling a chariot that the wood of which it was made had come from a hollow tree and was not trustworthy, and he told by feeling a splendid carpet that it had in it a tiny hole made by a mouse.

For each of these marvels the king rewarded him with eight copper coins, a sum which the text implies was the lowest acceptable, until at last this gifted man thought, "This king, though seeing much marvels, has given me only eight copper coins; his gift is a barber's tip; he must be a barber's offspring." Disgusted with this niggardliness he left the king's service and returned to private life in Broach.

Now at this time a large group of merchants outfitted a seafaring expedition and looking about for a skipper decided that they wanted the blind mariner, in whose wisdom they had more confidence than in any other man's. Reluctantly he yielded to their importunities, and the ship with the merchants and crew set sail, 700 souls in all.

For seven days they had fair weather. Then came an unseasonable wind and for four months they were tossed about, coming first to one ocean and then another, seeing fearful and wonderful sights more fearful and wonderful than any seen by Coleridge's Ancient Mariner. At last they came to the terrifying Valabhamukha ocean, where the water is sucked up on all sides until it rises as a great precipice leaving a pit at its bottom.

The Great Being said to them, "Friends, no ship that has entered the Valabhamukha ocean can ever return from it. If this ship enters it, it is sure to be destroyed."

At this all 700 persons on board in mortal terror uttered a cry like that of creatures burning in the Avichi hell. The Great Being reflected, "There is none other that can save these traders from death, but only I. I will save them by an Act of Truth." He said to them, "Quickly bathe me in perfumed water, clothe me in fresh garments, prepare me a full bowl, and set me in the ship's bow."

They did so. The Future Buddha, taking the full bowl in his two hands and standing in the ship's bow, then made the following Acts of Truth: *"So long as my memory serves me, since I reached the age of reason, I am not conscious of ever having deliberately injured a single living creature. By the power of this Truth utterance may the ship return to safety!"*

Though the vessel had been journeying for four months, now as though invested with supernatural power, in a single day it went to Bharukaccha, and there leaping over a distance of eight *usabha* (1,120 cubits) came to

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rest on dry land at the mariner's door.

2

Another and very illuminating illustration of the Act of Truth appears in the Buddhist legend of the fabled King Sivi, which I shall shorten here.

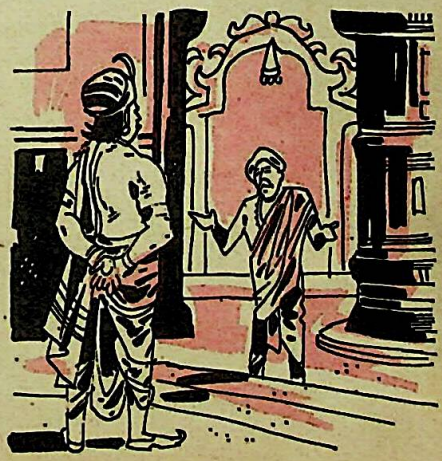
This mythical king ruled in the city of Aritthapura. He assiduously practised the Ten Royal Virtues (*dasarajadhamma*), especially the first of them, which is alms giving or generosity (*dana*). It is also the first of the Ten Perfections, which all Future Buddhas attain during their careers. He built six alms-halls, one at each of the four city gates, one in the centre of the city, and one at his own door. Every day he gave away 600,000 pieces of money.

One full-moon day, while seated on his throne, going over in his mind all the gifts he had made, he thought, "Of all external things—by which he meant things external to himself—there is nothing that I have not given. But the giving of external things does not satisfy me. I want to give something which is part of myself.

"Today, when I go to the alms-hall, if any suppliant should ask, not for something outside myself but should mention something which is part of myself, if he should mention my heart's flesh, I will pierce my breast with a spear and as though I were drawing up a lotus with its stalk from a clear lake, I will pull out my heart dripping with drops of blood and give it to him. If he should mention the flesh of my body, I will cut off the flesh of my body as though graving with a graving tool and give it to him. If he should ask me for my blood, I will let the blood into his mouth or fill a bowl with it and give it to him.

Or if someone should say 'I cannot get on with my household work; do a slave's work for me in my house,' I will put off my royal dress, go outside, proclaim myself a slave, and do a slave's work. If anyone should ask for my eyes, I will tear them out as though extracting the heart of a palm and give them to him."

And he recited his vow in verse form: "Whatever human gift there is which I have not given before, if anyone should



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ask it of me, even my eye, I shall give it to him, unshrinking."

So thinking he bathed himself with 16 pots of perfumed water, adorned himself with all his ornaments, ate a meal of choice delicacies, mounted a richly caparisoned elephant, and went to the alms-hall.

The god Sakka in his heaven, becoming aware of King Sivi's resolve, decided to test him. Taking the form of an aged Brahmin blind in both eyes, he went to the alms-hall, where he said to the king, "I am blind; you have two eyes," and asked for one of them.

The king, delighted that his intent was to be fulfilled so soon replied, "One eye you asked of me: I give you two." Then he took the Brahmin indoors and summoned a surgeon to extract the eyes.

The surgeon at first remonstrated with him but the king was unmoved. The surgeon, thinking it improper to pierce the king's eyes with a lancet, compounded powders and applied them to the right eye, whereupon it rolled out of its socket, and the surgeon then severed the tendon. After this he extracted the left eye in the same way. The Brahmin, the disguised Sakka, put the eyes in his own sockets and left to return to his heaven.

A few days later King Sivi, despondent and feeling that a blind man could not rule the kingdom, decided to abandon it to his courtiers and himself become an ascetic. This he did.

Sakka now entered the story again. He saw what Sivi had done, and came down to the park where Sivi was, and began to walk back and forth near him. Sivi heard him and asked who was there. Sakka answered that it was he, king of the gods, come to offer Sivi a boon, and he asked Sivi to name his wish.

"Now that I am blind," said Sivi, "nothing will please me but death." Sakka asked, "King Sivi, are you asking for death because you wish to die or because you are blind?" "Because I am blind, my lord!"

Then Sakka counselled him, "On being asked for one eye, you gave two. Make an Act of Truth on the basis of that." Replied Sivi, "Sakka, if you wish to give me an eye, do so and do not resort to any other means. Let it be restored in return for my gift."

Sakka's reply is very interesting. He said, "Great king, though I am Sakka, lord of the gods, I cannot give an eye to someone else. But by the fruit of the gift which you gave, and by that alone, your eye shall be restored to you."

Then Sivi made his Act of Truth. He said: *"Whatsoever sort or kind beggar comes to me is dear to my heart. By that*

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Truth Utterance let my eye be restored."

Immediately the eye was restored. To restore the other eye he recited. "*A Brahmin came to me and asked: "Give me an eye.' To that wandering Brahmin I gave both eyes. Great joy and delight filled me. By that Truth utterance let my other eye be restored.*" Immediately the other eye was restored.

The text goes on to say, "But these eyes of his were neither natural nor divine. An eye given by Sakka as a Brahmin could not be natural, while a divine eye could not be produced in anything that is injured. But these eyes of his are called 'Eyes of Perfection in Truth' (sacchaparamitachakkhuni)." The text also has Sakka say to Sivi, "Past wall, past stone, reaching beyond mountain, a hundred leagues on every side these eyes of yours shall have vision."

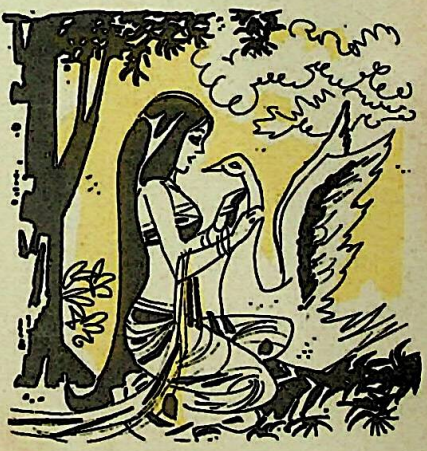
The expression "Perfection in Truth" is very important for understanding the basis for the power of a Truth Act, as we shall see later in our discussion.

3

Another illustration shows an Act of Truth used by a puzzled maiden to win her lover in marriage. The story appears in the great Sanskrit epic, the *Mahabharata* (3.50-75), and concerns the beauteous princess Damayanti and King Nala.

Damayanti was the sole daughter of a great king. Nala was the powerful and virtuous ruler of a distant realm. Romantically and marvellously they had heard of each other through the good offices of a *hamsa*, a bird much like a wild goose in appearance, gifted with unusual powers including that of speaking Sanskrit.

In Nala's royal pleasure grove they told him of Damayanti and her beauty, excelling even that of the heavenly women. In her own garden they told her of Nala's virtues, equalled by those of no other mortal. The effect



was favourable and identical in both cases, and each of the two was overwhelmed by love for the other, though yet unseen and known only by report.

Preoccupied with love, Damayanti went into a silence, she neither ate nor slept, but spent

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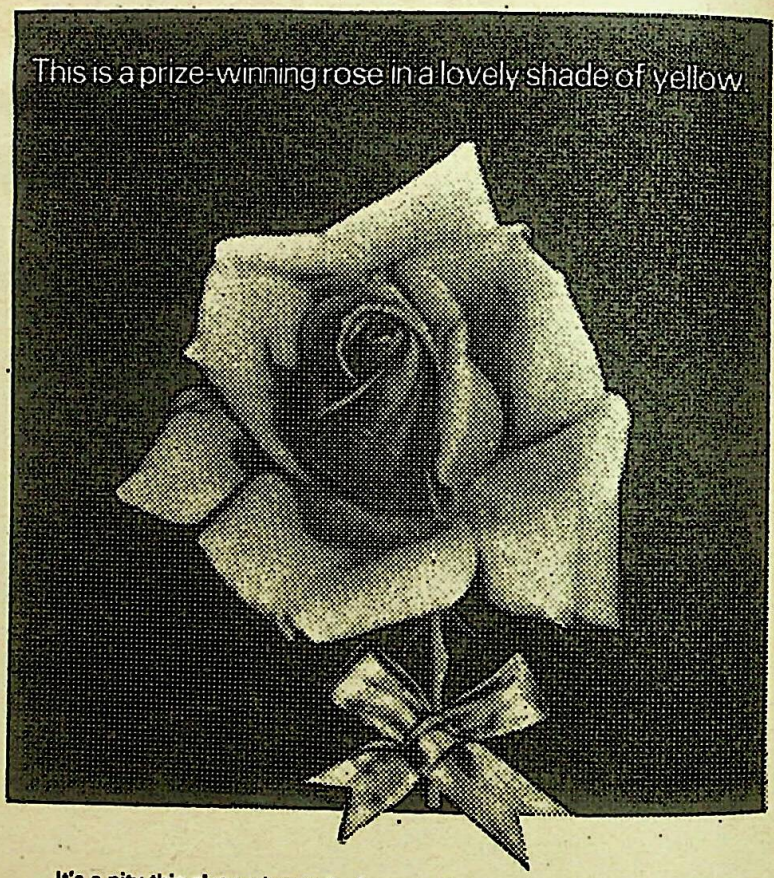

It's a pity this picture has to be in black-and-white. But then, it helps you to see our point: *take away the colour and you take away the appeal!*

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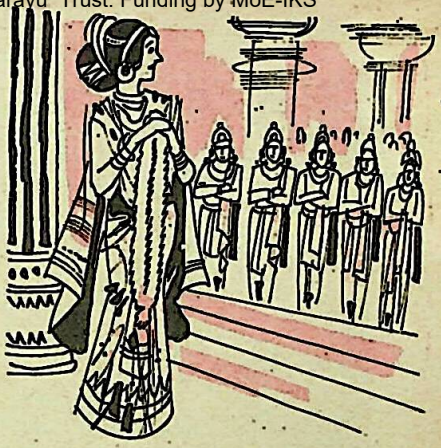
her time in sighs, and was wasting away. To cure her, her wise father instituted a Svayamvara, a ceremony of self-choice of husband for her—a custom frequently appearing in ancient Indian legend.

All the kings from every part of India came to her father's court as suitors, including the eager Nala. The four great gods heard of the ceremony too—Indra, Varuna, Agni, Yama—and for a kind of lark also set out from their heavenly dwellings to woo her. As they travelled through the air in their sky-vehicles they saw Nala going along on the earth below, and quickly descended to ask him for a service.

He gave his promise without first learning the mission and then was filled with consternation when they said they wanted him to announce their suit to Damayanti. Reluctantly, yet true to his pledged word, he undertook the assignment.

The gods by their superhuman power transported him past the walls and guards of the palace and into the presence of Damayanti, where he presented the request that she shoud choose one of the great four to be her husband.

But she, as devoted to Nala after seeing him as when she had known him only from the *hamsa's* report, said that it was he whom she wanted and would



choose at the Svayamvara; not even the prospect of life with a god could make her swerve. This reply Nala carried back to the gods.

On the appointed day, when Damayanti surveyed the vast crowd of suitors and looked for Nala, she found herself faced with a staggering problem. For instead of one Nala there were five. She knew at once that the gods had assumed the appearance of Nala to confuse her. How could she tell the one mortal and real Nala from the four divine and fictitious Nalas? None bore the godlike attributes; all seemed like mere human beings.

But she bethought herself of a way out. She knew that she could make a solemn asseveration, a Truth Act, which would work her purpose. "*As it is true,*" she proclaimed, "*that at the moment when the* hamsa *first told me of Nala I chose him for my lord; as it is true that never even in word or thought have I*

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strayed from him; as it is true that I instituted this ceremony of Self-choice merely to win him; as it is true that the gods have ordained him to be my husband —by that Truth (tena satyena) the gods must reveal him to me."

The words were an irresistible spell. The verb was in the imperative mood; the gods had no alternative, they had to obey. They left their disguise to stand in their true forms—eyes unwinking, garlands unwithered, bodies free of sweat, clothes without dust, their feet not touching the earth, shadowless.

Besides them was Nala, human and inferior, but Damayanti's choice, discovered through power of the Truth she had invoked, based upon the completeness of her chastity, which was virginal and prenuptial, mental as well as physical.

The instances of the Act of Truth so far cited have been based upon some quality or attainment of the user of the Act. But it is also frequently based upon the quality of some other being who is used as a dynamic reference, rather than a quality of the one who makes the Truth Declaration.

4

A case in point is the following Buddhist story.

King Prasenajit Kausala gives credence to a false report that his handsome brother Kala has violated his harem, and has his

hands and feet cut off. Kala laments his misfortune in an address to the Buddha.

At the direction of the Buddha, Buddha's favourite disciple Ananda, having first put Kala's hands and feet in place performs the following Act of Truth:

"Of all living beings, whether without feet, or with two feet, or with many feet; whether incorporeal or corporeal; whether conscious or unconscious, or neither conscious nor unconscious; of all these living beings the Tathagata, the Holy One, the Supreme Buddha is called the chief. Of all the laws, unelaborated or elaborated, the Law of Detachment is called the chief. Of all the orders or classes or companies or societies, the order of Disciples of the Tathagata is called the chief. By this Truth (tena satyena), *by this Utterance of Truth* (Satyavakyena), *may your body be made whole."*

Immediately his body was made whole.

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5

A story in which a prostitute performs an Act of Truth appears in the *Milindapanha, "Questions of King Milinda"* (4.1.42), in a section where King Milinda, who was known to the Greeks as "Menander," discusses the Act of Truth with the Buddhist sage Nagasena. This section of the *Milindapanha* may be regarded as the *locus classicus* of the idea. The story which I shall cite here is one of a number discussed by Nagasena and Milinda and is told of the Emperor Asoka, who a hundred years earlier had preceded Milinda as ruler in Pataliputra (modern Patna).

King Asoka was one day standing on the bank of the Ganges which was in full spate from what must have been monsoon freshets.

As he looked at the river Asoka said to his ministers, "Is there anyone who can make this mighty Ganges flow back upstream?" "That is a hard matter your Majesty," his ministers replied.

A prostitute, Bindumati, heard of the King's question, and she said, "I am but a prostitute in the city of Pataliputra, living by my beauty, practising the lowest sort of livelihood. But let the king behold my Act of Truth."

The she performed the Act of Truth and at the instant of the Act the mighty Ganges with a crashing roar flowed back upstream in the sight of the great throng of people there.

When the king heard the fearful sound of the whirlpools and the waves of the mighty Ganges he was astonished and filled with amazement, and he said to his ministers, "How does it happen, good sirs, that the mighty Ganges is flowing back upstream?"

Your Majesty," they replied, "the prostitute Bindumati heard your words and performed an Act of Truth. Because of her Act of Truth the mighty Ganges has reversed itself."

Then with palpitating heart the king went as fast as he could to the prostitute and asked her, "Is it true, as they say, that by means of an Act of Truth you have made the Ganges flow back upstream?"

"Yes, your Majesty."

The King said, "You have such power! Who in his senses would credit your claim? By what power have you caused the mighty Ganges to flow back upstream?"

She said, "By the power of Truth, your Majesty, I have caused the mighty Ganges to flow back upstream."

The king said, "You possess the power of truth, you, a thief, a cheat, corrupt, cleft in twain, vicious, a wicked woman, who have broken the bounds of morality, transgressed the law, and live on the plunder of fools!"

"It is true, your Majesty; I am

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what you say. But even I, such as I am, your Majesty, possess an Act of Truth by means of which, should I so desire, I could overturn the world and the heavens.'

Said the king, "But what is this Act of Truth? Pray tell me."

"Your Majesty," she replied, "whosoever gives me money, be he a Khattiya (noble) or Brahmana (religious) or a Vessa (merchant) or a Suddha (serf) or of any other caste, I treat them all exactly alike. If he be a Khattiya, I make no distinction in his favour. If he be a Sudda, I despise him not. Free alike from fawning and contempt, I serve the owner of the money. This, your Majesty, is the Act of Truth by which I caused the mighty Ganges to flow back upstream."

6

Another story (*Jataka* 444) with some surprising, and to us at first sight paradoxical, Acts of Truth concerns the curing of the youth Yannadatta of snake poison.

While playing with a ball Yannadatta had followed it until it rolled into a snake's hole in an anthill and hit the snake.

The boy, unaware that a snake lived in the hole, reached in for the ball, and the enraged snake bit him. The boy fell down in a faint from the power of the snake's poison.

His parents quickly took him to a monk living nearby, and laid him at the monk's feet, saying, "Reverend sir, monks know simples and charms; heal our son."

"I know no simples," the monk said, "I am not a physician."

"But you are a monk," they said, "therefore out of charity for this boy perform an Act of Truth." The ascetic replied, "Very well; I will perform an Act of Truth."

He then laid his hand on Yannadatta's head and recited the following stanza:

For but a week with tranquil heart
I lived the holy life in search of merit,
This life which I have lived since then
For fifty years in full
I have lived against my will
By this Truth let there be health!
Let poison be struck down!
Let Yannadatta live!!

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Immediately the poison came out of Yannadatta's breast and fell upon the ground. The boy opened his eyes, said "Mother," and then turned over and lay still.

The father then laid his hand on Yannadatta's breast and recited the following stanza:

Never did I like to see a guest at evening
Come to stay. I never cared to give.
But my dislike the monks and Brahmins (who were my guests)
Never knew, all learned as they were.
By this Truth let there be health!
Let poison be struck down!
Let Yannadatta live!

Immediately the poison came out of the small of Yannadatta's back and sank into the ground. The boy sat up but could not stand.

The father then bade the mother perform an Act of Truth. The mother said, "I have a Truth, but I cannot recite it in your presence." The father replied, "Make my son whole anyhow!" So the mother recited the following stanza:

No more, my son, do I now hate this snake malignant
That out of a crevice came and bit you than I do your father!
By this truth let there be health!
Let poison be struck down!
Let Yannadatta live!

Immediately with this Act of Truth the rest of the poison came out and fell upon the ground, and Yannadatta got up and began to play around.

The questions then came up about why the monk had continued in the holy life against his will, why the householder, the boy's father, had continued to keep open house for all guests when he disliked them all, and why the boy's mother had never told her husband of her hatred for him but had lived with him as faithful wife for many years.

The monk said that he had continued in the holy life because, having adopted that life, he feared the scorn he would incur as an apostate, whereas by remaining a faithful monk, he had had the admiration of the wise.

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The father said that his father and grandfather before him had both lived in the practice of unabated hospitality (to the religiously worthy) and he had followed their example, giving gifts freely though unwillingly, lest he incur people's detestation.

The wife said she came from a family in which no woman ever took a second mate, that is, was untrue to her husband. From fear of incurring opprobrium she had lived with her husband though without love for him. But now that she had revealed her secret she realized that he would be angry with her. She asked his forgiveness, which he gave her.

The monk then counselled the father to recognize and appreciate the merit that accrues from liberality, and the father promised to do so. But the father admonished the monk that he had done wrong in accepting gifts which were made to him on the ground that he was a holy man, when he was actually practising the holy life against his will; in the future he should continue the practice of that life but he should also cultivate tranquillity and practise that life with tranquil heart.

From that time on the wife loved her husband, the husband gave his gifts with faith, and the monk cultivated the faculty of ecstasy.

7

A Jain story exhibiting a paradox even more surprising at first sight than the paradoxes in the Yannadatta story appears in Bhavadevasuri's *Parsvanatha Charitra*. I quote Professor Bloomfield's digest of the story, to which he gives a heading "Episode, illustrating the superiority of soul purification over meritorious deeds."

A wise king heard that his brother Soma, a sage, was sojourning in a park outside his city. He went to pay his respects, listened to the law from his mouth, and returned to the palace. The chief queen then made the following vow: "I shall in the morning salute this sage, and not take food before he has feasted."

Now, on the road between the city and the park, there was a river. When she arrived there

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by night the river was in flood, too deep for crossing.

In the morning she asked her husband how she might obtain her heart's desire.

The king said: "Go cheerfully with your retinue, adore the River goddess, and with pure mind recite, "O Goddess River, if my husband has practised chastity since the day on which he paid his devotions to my brother-in-law, then promptly give me passage."

The queen reflected in surprise, "Why now does the king, fifth Protector of the World, say such an absurd thing? Since the day of his devotion to his brother, I have become pregnant by him with a son; that wifely state of mine he knows full well."

Nevertheless, out of wifely devotion, she went with her retinue to the bank of the river, honoured the River Goddess, and made the truth-declaration, as told by her husband. At once the river banked its waters to the right and to the left, became shallow, and the queen crossed.

"After revering and feasting the sage, she told him her story, and asked how her husband's inconceivable chastity could be valid.

The sage replied: "When I took the vow, from that time on the king also became indifferent to earthly matters. But as there was no one to bear the burden of royalty, he kept on performing his royal acts, in deed, but not in thought. The king's chastity is valid, because his mind is unspotted, even as a lotus that stands in the mud."

"The queen then bade adieu to the sage, and asked him how she was to recross the river. The sage told her: "You must say to the River Goddess, "If that Sage, since taking the vow, has steadily lived in fast, then give me passage."

The queen, in renewed surprise, went to the bank of the river, recited the words of the sage, crossed, and arrived home.

She narrated all to the king, and asked, "How could the sage be in fast, since I myself entertained him with food?

The king replied, "You are simple, O queen, you do not grasp the spirit of religion; the lofty-minded sage is indifferent to both eating and non-eating. Mind is the root, speech the crown, deed the branch-expansion of the tree of religion: from the firm root of that tree everything spring forth." Then the queen understood." □□□

If the fathers are instrumental in their children deteriorating in their conduct and are content to have them somehow acquire the capacity to earn money, they are really spoiling their children.

—Guruvachana

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Of the many shining characters created by Veda Vyasa in Mahabharata, *Karna stands out as the foremost, the most glorious. Impetuous and prone to flare up at even the slightest slight, imaginary or real, yet these shortcomings, if they can be called as such, pale into nothingness before the grandeur of his bearing, his fabulous generosity, his intrepid valour and nobility of mind. He was indeed the greatest among the great.*

Veda Vyasa brings out Karna's nobility of character in the following two episodes in his Mahabharata.

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Based on the book "Krishnam Vande Jagatgurum" in Hindi by Shri Ghanshyam dasji Birla.

KARNA

The Magnanimous and The Magnificent

C. K. VENKATARAMAN

KRISHNA is emerging from the assembly hall of Hastinapura. He is accompanied by Satyaki. His face reflects his inner feelings—sorrow at the failure of his peace mission and anger at the conspiracy hatched by Duryodhana and his friends to make him prisoner. On the way Krishna sees Karna and asks him to get into his chariot. Karna readily complies, for there is no rancour in his heart. With Satyaki, Krishna drives the chariot to the outskirts of the city.

Getting down from the chariot, Krishna lovingly extends his hand to Karna for him to get down. Leaving Satyaki in the chariot, Krishna and Karna go a little farther.

Seating himself on the ground in a lonely spot, Krishna said, "Karna, you are a noble soul, you are wedded to Satya and Dharma. Why then, your friendship with the evil-minded Duryodhana? You are learned in all the Vedas and Vedangas; you have mastered the Shastras and you are a Dharmajnani. How then do you put up with Duryodhana's evil ways?"

Karna smiled: "Krishna, you speak the truth. One who follows Dharma should not associate himself with evil; but my position is altogether different. My partiality to Duryodhana is so strong that I simply cannot see his defects. He is my foremost friend. When the entire world laughed at me, ridiculed me, calling me "Sutaputra," (son of

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a charioteer) when I was made the butt of ridicule by one and all, the one, and the only one, who stood by me was the noble Duryodhana. His heart was free from narrow-mindedness, pettiness. I shall relate to you the entire incident; then judge for yourself.

"Many years ago I came to Hastinapura to earn my livelihood. The Pandavas had completed their martial training under Dronacharya. Guru Drona had declined to take me as his pupil as I was a Sutaputra. Later I learned *Dhanurvidya*, archery, under Bhargava Parashurama, though he cursed me later when he came to know that I was a Sutaputra. No matter. When I reached Hastinapura, preparations were on to hold a tournament for exhibiting the martial skills of the Pandavas. I came as a spectator. But the overweening conceit and swagger of Arjuna so much riled me that I was provoked to challenge him in archery. I did challenge him, but my challenge was not accepted because I was a Sutaputra. Thus once again I was humiliated. I was beside myself with rage and sorrow at this mortal blow to my self-respect.

"It was then that the noble-hearted Duryodhana took me under his wing and made me the King of Angadesha. All this happened years ago. Yet, how can I ever forget the love and sympathy Duryodhana gave me so unselfishly, unsparingly? In all this wide world, I have only two well-wishers; one, my mother Radha and the other, Prince Duryodhana. In this my life, I long for nothing, crave for nothing, desire nothing. I have made an offering of my life to these two, mother Radha and my benefactor Duryodhana, for them to do what they like with it."

The touching account of what he had gone through drew Krishna more towards him, Karna. Compassion filled his heart for Radheya. He said: "True, Karna, the debt of gratitude can hardly even be repaid. Ingratitude reduces man to the level of a beast. One steadfast in Dharma like you could not have spoken otherwise.

"But, do you know, have you any idea of the circumstances connected with your birth? Who your real mother is?" Karna shook his head. "No. I know nothing special about my birth. Mother Radha, I know, is my foster-mother. But she has been more than a mother. She found me, a new-born babe, in a wooden box floating in the river."

His voice turned bitter. "My real mother, the one who gave birth to me—I don't know if I would care to learn about her. Who would about one who never gave a thought to her infant son? What shall I gain now to

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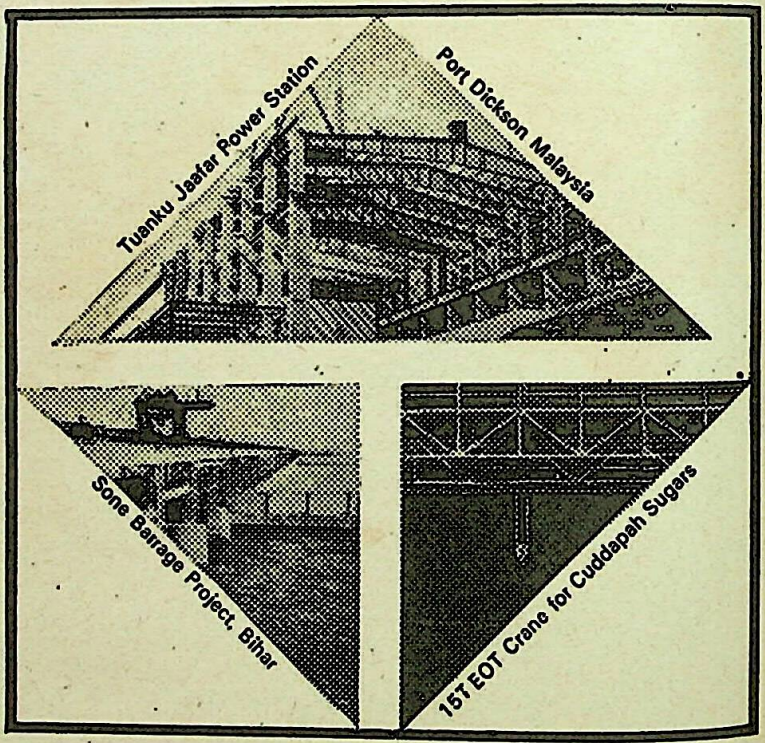

AT HOME AND ABROAD

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learn who she is?

"This can be the work of only a heartless female, one who could so callously abandon the flesh of her own flesh, a hapless babe, to the care of the gods. Maybe social compulsions and considerations of family honour so heavily weighed with her. She must have been distraught by brooding over the enormity of her shame, the shame of having become a mother before marriage, must have felt crushed by her guilt-complex which she dared not share with anyone. To escape the terrible ordeal facing her, she must have taken recourse to this extreme step. I can understand that. But to cast away her own baby, only a high-born girl of Kshatriya caste would have the will-power to do it. Such a thing is unthinkable of a woman of any other caste."

Karna fell silent. "Krishna, I am not unhappy nor am I bitter. Mother Radha who brought me up is my everything. She loves me; she rejoices in me and in my welfare. My past is gone, never to return. I have long forgotten it. What shall it avail now to discuss this any more?"

Krishna's face was glowing. There was great love and compassion there for Karna. Tears welled up in his eyes. In soft, loving words he said: "Karna, it is true. Your real mother is a princess of a great royal family. When you were born, terrified at the prospect of being held up as an object of ridicule and condemnation, she left you to the care of the gods; but she could never overcome the remorse at her own despicable act; she could never forget the new-born baby. This has distressed her heart all the while, even after becoming a mother of more than one son."

Karna felt himself trembling. He felt that he was now on the threshold of some great revelation concerning his birth. His voice, choking with eager anticipation, he said, "Krishna, I don't fully get your meaning. Is it true? Or am I being carried away by some pleasant sensation? Am I to understand I am not the son of Adhiratha. the charioteer, but was born as a full-blooded Kshatriya? Am I dreaming; am I under a delusion? You speak as if you know who my real mother is? Is she alive? Will I be able to see her? Kindly free me from this suspense and enlighten me. You have lifted me up from my slough of despondency."

Comforting him, Krishna said: "Karna, be composed, be patient. Listen carefully. Don't give way to emotion at what I told you. Your mother has five sons, each one unrivalled in valour."

Karna's reaction was instantaneous. His heart started beating fast. In a muffled voice, he said: "Five sons? Great warriors? Could they be the Pandavas?"

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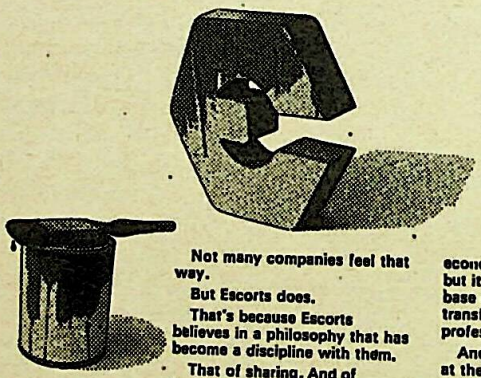

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Karna's entire body trembled with conflicting emotions.

Krishna said in a soothing voice. "Yes, Karna, the five Pandavas are your brothers. Kunti is your mother. You are the eldest of them all. When she gave birth to you, Kunti was unmarried."

"Krishna, then who is my father?" Krishna replied: "The Lord whom you daily worship and who is your *Ishta devata*—that Lord Surya is your father." Karna fell down in a dead faint.

When he regained consciousness Karna said in an emotion-choked voice: "Krishna, how unfortunate am I? With Lord Surya as my father, the noble Kunti as mother and Dharmamurti Yudhistira, Bhima the colossus, Arjuna the valorous, handsome Nakula and Sahadeva of the great intellect as brothers —yet it was my misfortune to be known as Sutaputra all these years. Bhagawan Parasurama would have known about it with his inner eye." Tears were steadily flowing down his cheeks. Both were silent for some moments immersed in their own thoughts.

Wiping his eyes, Karna began again: "Krishna, knowing all this you kept quiet all these long years. Why did you make me wise now? Far better if I had remained unenlightened. I hankered for long to know about my mother and you have now told me. But why did you do it? Ignorance about this would have helped me in nurturing my intense hatred towards the Pandavas. By telling me all this you have shaken my resolve and made me lose my mental equilibrium."

With compassion-filled heart Krishna said: "Karna, I wanted to save you from certain death. You know the Dharma. A baby born to an unwed mother becomes the child of her husband after marriage. According to this law, you are the eldest son of King Pandu and you are one of the Pandavas. You belong to the Vrishnis. You, now, come with me. We will go to Yudhishtira. You can meet your brothers. They will seat you on the throne and serve you as the king. Yudhishtira will be the Yuvaraja and the other brothers will be devoted to you and obey your orders. You are a man of valour, you are wedded to Dharma. Your bad days are over. Come with me and accept the kingship of the world. Your five brothers and your mother would be happy beyond measure in welcoming you. Come, let us go."

Karna heard all this. His mind was in a turmoil. He said: "Krishna, you have said all this with such love and kindness; that I am a Pandava, son of Kunti, born of Surya. Yet, is it not true that my mother for

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sook me? Mother Radha gave me life and brought me up and I am proud to be known as Radheya. Adhiratha, I consider as my father. Now, to sever all these connections is impossible for me. My bond of friendship with Duryodhana cannot be broken. I will stand by my oath that I will fight on his side with Arjuna till the end. How can I now forget this plighted word? You are extremely good and kind to me. But I will not be tempted. If I break my promise, that will be the end of me—my good name and honour. Your hand of protection is over the heads of the Pandavas and therefore victory is with them. My death is sure and certain. Yet therein lies my name and honour. All through my life I have been unfortunate. My only desire now is to fight with Arjuna and die in that attempt. This yearning of mine may find fulfilment, such is the boon I beg of you. You have told me that Arjuna is my younger brother; how could I now fight with him with all my heart? Yet fight, I must. You have weakened my will by revealing these secrets to me. Why did you do it?"

Catching hold of Krishna's right hand, Karna went on: "Krishna, promise that this secret shall remain between us and none else will hear of it. If Yudhishtira learns that I am his elder brother, he will under no circumstance accept the kingship. He is so noble, so righteous. Yudhishtira shall become the king. You are there to ensure it and he has Bhima, Arjuna, Nakula, Sahadeva, too. His victory is assured.

"Our side you can consider is already annihilated. The sun about to set illumines the sky with a red glow. Likewise, I, too, shall die fighting, giving such a display of my skill as a warrior as has been rarely seen or heard of. I am destined to die. My death is certain and I am the least worried about it. However, my death may provoke some tears to be shed which like the rainbow may give some moments of joy in my empty and joyless life. All right, Krishna. This contact now established between us ends here. We shall meet again in the battlefield." He paused for a few moments. "My death and the victory of the Pandavas are pre-ordained. This war is like a Yajna. Bhishma, Drona and the entire Kaurava race will be burnt to ashes in this Yajna. I am eagerly looking forward to this fight and its early end. I am tired of life. Life has become a burden to me. I yearn to reach the Swarga reserved for the brave. My will to live is lost. There is nothing in the world left to hold my interest. I shall meet you in the heavens. There, I shall meet my brothers too, my father and my mother.

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Farewell, Krishna."

Karna embraced Krishna and went back to the chariot alone by himself.

Karna went away, and Krishna came to Yudhishtira. But the matter did not end there.

* * *

Vidura called on Kunti and gave her an account of what had occurred in the assembly hall. He explained how Duryodhana was obstinate and how war was now inevitable.

Kunti was lost in anxious thoughts. She knew how powerful Bhishma and Drona were. They were invincible. There are ever so many like them in the Kaurava army. She had all along known that Karna was her own son and he was the one capable of fighting and killing Arjuna. If, on the other hand, Karna was killed by Arjuna, he too, was the flesh of her own flesh. Either way she would lose one of her sons. "What shall I do? Shall I reveal myself to Karna and try to bring him over to the Pandava side? He is not likely to turn my request down. As mother, I shall ask him for a boon. Even otherwise he is known the world over as Dana-Veer." Kunti decided to meet Karna.

(To be Contd.)

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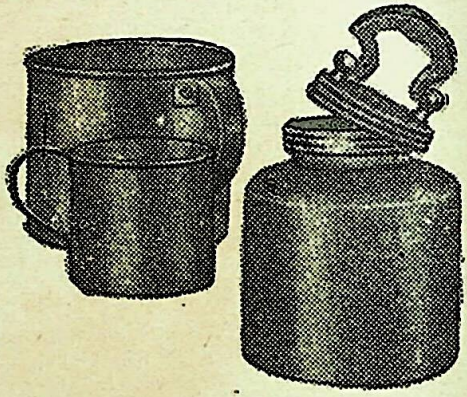

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A Modern Nachiketa

ANTHONY ELENJIMITTAM

☆ *Well known is the story of the nine-year-old boy Nachiketa, mentioned in the* Kathopanishad, *who, through sinless purity, adamantine will power and steady perseverance learnt the secret of dedth from Yama himself, the Lord of the Netherworld of dis-embodied souls.*

BUT few know the story of the unknown Nachiketas of schools and homes underneath the sun, who are not of the common mould in their thoughts, musings and broodings.

One such Nachiketa is a boy in our school. He is silent, calm, pure-minded and soul bright to the core. This Nachiketa says:

(1) That night I walked along, alone under the moonlit shadows, underneath the shaded trees of a Retreat House. Many bright lights were seen in the nearby skyscrapers. Two lights from the western side would give two images of the walking Nachiketa. Three lights would give three image-bodies to Nachiketa. He raised his hands and the image bodies also raised their hands in their duplicates and triplicates. Nay, more, according to the distance of the physical body of Nachiketa from the various lights, the shadow bodies of Nachiketa also varied in size, all according to the strict mathematical laws of physics, regarding the travelling of rays of light, images produced, their movements etc.

Nachiketa then brooded and in his soliloquies said: "Those

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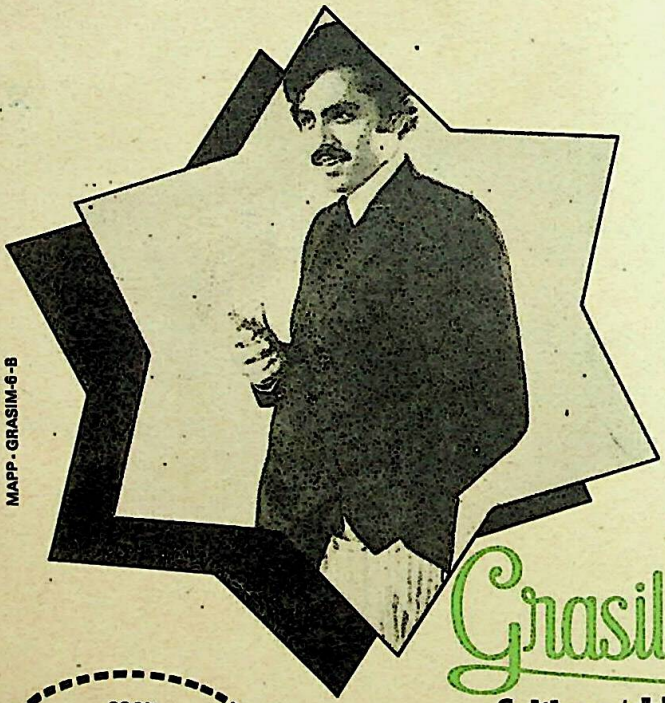

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shadows are dependent on me, but I am not dependent on those shadows. But my physical body, illumined by several lights, produce several shadows and images. I move my limbs and the shadows also move its limbs. If I spoke or clapped, my shadows will not speak or clap, except like pantomime movements, because light, not sound is now at work.

"Similarly, we are all shadows of the Eternal. One who alone is independent, while we, like images and shadows are dependent, evenascent beings, produced by and preserved by the touch of the Eternal light that is God.

"My body is nothing but a shadow of the Eternal. The whole creation is a shadow cast by the Eternal, seen and interpreted by human mind limited by time and space. Shadows are relatively real, not absolutely. So God alone is absolutely real, while the whole universe is mere phantoms and shows and images pulled by the magician. Time and space produce ripples, waves, froth and foam on the ocean of Being. The great teacher Shankara, in his *Discrimination Between the Seer and the Seen* defines creation thus:

> By the term creation we understand the manifestation of all names and forms on the One substance, that is Being, Consciousness, Bliss, like foams appear on the ocean.

"While foams and sprays, bubbles and waves and wavelets, are all really, ontologically nothing but the ocean of water, but pragmatically and apparently and evanescently foam and spray and waves are different from the ocean."

"Creation is the shadow cast by the infinite appearing to a finite mind of man conditioned by time and space. I am God's shadow and image from the gross body to the blissful sheath. But I am *That* in the state of mental awakening beyond the sheaths. There I am one with the ocean of becoming and absolute being. *I and my Father are one, I am That.*"

(2) Nachiketa walked along. He saw trees adorning themselves with new leaves and new blossoms and new fruits. He saw varieties of summer birds visiting the solitary peaks of the Retreat House trees. He watched at night the constellations—the numberless stars with their own moons and planets. Nachiketa was overawed. He paused, pondered, meditated.

He said, "The inner guide and controller of this ineffably beautiful creation is my Father in Heaven. I will no longer acknowledge my earthly father or mother. I am His, whose are the myriad suns, moons and the stars. As He guides, I will act. What He speaks and whispers, I

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will say. If the lilies of the field He clothes so beautifully, my Father will clothe me too. If the fowls of the air and the chirping birds He feeds, will He not feed me too? Nachiketa is wholly in the hands of his Lord, He will provide for me, clothe me and lead me safe to my Heavenly Home, if only I am true to His light, His grace and His love."

(3) Nachiketa was sleeping under the blue canopied skies, with green grass as his bed, green boughs of trees as his roof. He wore just a loin cloth, and he had nothing else besides. Nachiketa felt so free and powerful that even kings with their royalty, presidents and prime ministers with their huge government machinery would envy. Nachiketa was the child of the infinite, and anything finite had no more grip on Him.

"Sense enjoyments," Nachiketa said to himself, "will last only for tomorrow. They wear out the vigour of the senses, they weaken the lustre and penetrative power of the intellect; worldly enjoyments leave the soul effeminate, mind beclouded, will-power destroyed, and the body made prey to manifold diseases and infirmities. I shall not go the worldly way," resolved Nachiketa.

Nachiketa from his green grassy bed at night looked into the bright twinkling stars up above, and joined the creatures in the musical melody of creation. "We mortals see but one sun, whose progeny we are. One sun set, we see countless millions of suns, most of them bigger than our own sun. What a world we all live in! Our mother earth is itself not merely a planet of the sun, it is the holy temple of God, the tabernacle of the infinite, the embodiment of Atman. Human body is the tomb and prison house of Atman, the Eternal Soul, the embodiment of the soul in the carcass of the bodily frame, which is more brittle than glass, more evanescent than birds perching on boughs and flying away.

"How the Eternal One, the One without a second, is expressed so vividly and unmistakably in the many of the creation! The One sustains and upholds the many, God being not only the creator, but also the preserver and purifier of the many. God the creator, God the preserver, God the sanctifier is symbolised in the Christian mystery of Trinity, in the Hindu concept of *Trimurti*.

"From the One, One without a second, proceed the second and the third. From the Father proceeds the son and the Holy Ghost. From the Atman proceeds the *Mahat*, the *Hiranyagarbha* and *Ishwara*, through the inscrutable power of maya. From the One proceeds the many,

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the One alone is deathless and immortal."

Nachiketa mused again and again, meditating under the blue canopy of the sky.

The sky is unreal, the blueness of the sky is also unreal, *Nachiketa himself is unreal.* But unreality does not mean non-existence, it implies relativity of the real. To the extent the creatures have the touch and tinge of Atman, the Eternal One, they are real, but real like the shadows and images, while the Eternal Self behind the creation is the only Reality.

All luminous bodies shine after God, in whose skies there are neither suns nor stars. He himself being the Light of lights. Soul of souls, life of lives.

Nachiketa joined Yama in singing: "There, in the realm of God, neither the sun nor the stars shine, nothing else has any light there, much less our fire and flame. Everything else shines after Him, because of Him, through Him, by sharing His light alone everything else shines."

Nachiketa told me, the reporter, "Let that God be the light of your heart and mind, the love of your soul, drawn nearer to infinity through purity of living, through meditative flame. *You are not man, but child of immortal bliss — amrutasya putrah!*

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GOPAL KRISHNA GOKHALE

Little-known Anecdotes

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These anecdotes have been culled from "Gokhaleana," published annually on Gokhale's birthday by Shri S. R. Venkataraman, President of the Servants of India Society of which Gokhale was the founder.

WHEN Gopal Krishna Gokhale came to South Africa he had with him a scarf which was a gift from Mahadev Govind Ranade. He treasured the memento with utmost care and used it only on special occasions. One such occasion was the banquet given in his honour by the Johannesburg Indians. The scarf was creased and needed ironing. It was not possible to send it to the laundry and get it back in time. I offered to try my art.

"I can trust to your capacity as a lawyer, but not as a washerman," said Gokhale. "What if you should spoil it? Do you know what it means to me?"

With this he narrated with much joy the story of the gift. I still insisted, guaranteed good work, got his permission to iron it, and won his certificate. After that I did not mind if the rest of the world refused me its certificate. (Mahatma Gandhi)

Astounding Memory

SOME of the text-books that Gokhale had to study, he knew by heart. To substantiate this, Gokhale's son-in-law, Sri S.B. Dhavale, I.C.S. (Retired), a former Judge of the Patna High Court, narrated an incident which was told him by one of Gokhale's class-mates, by name Savardekar, several decades ago. Once Gokhale could not answer a question put by his master satisfactorily and got himself demoted in the class. Gokhale took this to heart and in anger tore his text-book to pieces. A little later, when he was composed, he realised his predicament. He had no money to purchase a new book.

Then he went to his brother-student Savardekar and narrated to him his predicament and wanted a loan of his text-book for only a couple of days, as he could not tax his brother who was already bearing the burden of educating him out of his meagre earnings, for the purchase of a new book. Savardekar lent it. Gokhale got by heart the entire book in a couple of days and had no need to read it afterwards. (S. B. Dhavale)

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Refused Promotion

ONE day when he was still at school an exercise in Algebra was given to him along with his class fellows. Next day nobody brought the correct solution except Gokhale, and the teacher, well pleased with him asked him to sit at the first seat in the class.

Gokhale would not move, and was in tears. He explained that the solution was not his, but that he had the assistance of some senior student and therefore could not claim the honour. (Velankar)

Crossing the Age Barrier

THOUGH Gokhale had passed the selection examination for the Matriculation Examination, there was a last minute hitch in sending him up for the examination as he was under-aged. The Headmaster therefore did not include his name in the list and called Gokhale and explained the situation to him.

Gokhale was completely upset and went home dejected. At nightfall he told his aunt that he was going to the headmaster's house and he may come late or spend the night in the headmaster's house, as many boys in those days did.

He went to the headmaster's house and pleaded with him to send him up for the examination as his brother had not the means to educate him for another year, and if he was not sent he said he and his family will be in great distress.

Just then the headmaster's wife, having overheard the conversation, saw the young and childlike face of Gokhale and asked her husband whether he did not feel like helping such a young, attractive, innocent-looking, clever boy. "You have selected the other boy in the fourth house who is well known as a nitwit."

The headmaster said, "You need not recommend Gokhale to me. He is in every way one of our best boys, but he is under-aged. The rule says I cannot send an under-aged boy. I am helpless. The other boy whom you referred to has just got the minimum marks and is not under-aged. That is why he is sent."

Then the headmaster addressed Gopal and said, "Gopal, you can go home, I shall speak to your uncle. Don't worry. You can certainly appear next year." Then he bolted the door and went to sleep.

At about 5 a.m. the headmaster's wife opened the door and came out to clean the doorsteps. To her surprise she found Gokhale still standing near the door. Immediately she recognized him and shouted to her husband and said, "Gopal had been standing in the open all

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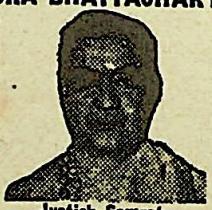

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night because you have not sent him for the Matriculation Examination. Please come and satisfy the boy and give him an assurance that you would send him for the Matriculation Examination so that he may go home. He is a nice boy. You write to the department that though he is under-aged you are sending him for the examination as he can do very well."

The headmaster said, "It may require a physical fitness certificate." Interrupting the headmaster, Gopal said, "Sir I have done well in all games in the school and outside and I am better in health than most of the boys who have been sent, as the school records will show."

The headmaster did not till then remember this aspect of Gokhale's life and seeing the indisputable claim of Gokhale to be sent purely on his academic performance and the powerful advocacy of Gokhale's claim by his wife, he sent him for the Matriculation Examination that year. (Velankar)

Half a Rupee Delicacies

WHEN Gopal was studying at Kolhapur, the inmates of his eating house were divided into two groups, the members of the first being allowed curds and pickles and chutneys for which they were charged a extra eight annas per month and the second group being satisfied with food

sans curds and pickles and therefore paying Rs. 4 in all each month.

Once young Gopal Rao quite inadvertently asked for curds, but he was rebuked by the cook that he, who was paying only Rs. 4, should ask for curds. At once the proud spirit of Gopal Rao was roused and he got himself enrolled in the first group at once.

This step taken on the spur of the moment, soon taxed his mind to find ways and means to meet this additional half-a-rupee. He could not write to his brother for this extra sum nor earn it by himself, but soon hit up on an idea.

Members of the first group absenting themselves from any meal were not to be charged for it, and Gokhale managed to go without food on some occasions

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in order to make good the eight annas! (Shahani)

Govinda versus Gopala

WHEN both the brothers were studying at Kagal, Gopal Rao always did well in his studies and Govinda Rao not so well. So once the teacher told the uncle of the two brothers that Govinda Rao, the elder brother, should pay more attention to his studies.

Govinda Rao was accordingly administered a rebuke by his uncle for his slackness in studies. So at night when Gopal Rao was studying Govinda Rao came up to him and told him that he could not keep late hours like him and study and therefore Gopal Rao too should not study at night. So saying he put the light out and asked Gopal also to go to sleep.

Gopal Rao, like a meek and affectionate brother, obeyed his brother and abstained from reading at night when Govinda Rao was in the house. Yet he did well in his studies. (Velankar)

More than a Match

IT was on board the *Crown Prince*, some years ago, that I found myself in the master's company together with the common friend Mr. Kallenbach. He was accepted as a worthy companion by Gokhale who used to play with him quoit.

Mr. Gokhale had just then during his voyage from Cape Town to England picked up that game and he very nearly gave Mr. Kallenbach a beating. I fancy that was a drawn game between them and let me add Mr. Kallenbach so far as I am aware was one of the cleverest players of quoit in South Africa.

Just after we had our meals, Gokhale was talking to me with reference to the results of the game. He thought that I never indulged in such sports and that I was against them.

He expostulated with me in kind words and said: "Do you know why I want to enter into such competitions with Europeans? I certainly want to do at least as much as they can do for the sake of our country. It is said rightly or wrongly that we are inferior people in many matters," and this he said in all humility. "I certainly want to show that we are at least their equals if not their superiors." (Gandhiji in his address at the Provincial Conference, Bombay, 1915).

Toil for Oil

ONCE a well-to-do friend of Gokhale invited him to a theatrical performance and Gokhale taking it as an invitation, agreed. Next day the friend who could very well have borne the expense presented Gokhale with a bill of two annas as Gopal Rao's share for the ticket. Though taken aback,

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he paid it and made up the deficit by saving on oil by reading in the light of street lamps. (Shahani)

Rules of the Game

THE brothers, Govinda Rao and Gopal Rao were playing a village game of running after and catching the opponents within a quadrangular space bounded by some lines within which alone they had the liberty to move about.

It so happened that the two brothers were on opposite sides and chance brought Govinda Rao, the elder, to be chased by the younger Gopal Rao, the former trying to score a run. When the elder brother found it was no easy work for him to outstrip the younger brother he began to use his authority as senior, to escape, whereupon Gopal Rao firmly but very meekly answered, "Rather ask me not to take any part in this game, for that will be far smaller sacrifice for me than what you ask, for as long as I belong to a party, I must, to the utmost of my powers, uphold its interests, irrespective of any other consideration." (Shahani)

Serious Player

HE took to games as earnestly as to business. When at play he was intensely earnest so much so that while playing cards or billiards or tennis if the other players did not play the game

as seriously as he did, he would get irritated.

Once a friend played quite seriously as his partner just to humour him and his joy was unbounded like that of a playful child and said, "Oh, I thank you so much, you played well. The other people purposely tease me, because they know I am annoyed at their slipshod play." (P. K. Telang)

High Birth Rate

A CHARACTERISTIC incident occurred when Gokhale was leaving Bankipore. He was a member of the Public Services at the time and as such was entitled to first-class railway compartment to himself.

He was not well and crowds and uncongenial company upset him. He liked to be left alone by himself and after the strain of the Congress session, he was looking forward to a quiet journey by train. He got his com-

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partment but the rest of the train was crowded with delegates returning to Calcutta.

After a little while, Bhupendra Nath Basu, who later became a member of the India Council came up to Gokhale and casually asked him if he could travel in his compartment. Gokhale was little taken aback as Basu was an aggressive talker, but naturally he agreed. A few minutes later Basu again came up to Gokhale and asked him if he would mind if a friend of his also travelled in the same compartment. Gokhale again mildly agreed.

A little before the train left, Basu mentioned casually that both he and his friend would find it comfortable to sleep in the lower berth, so would Gokhale mind occupying an upper berth so that the two lower berths may be taken by them? Poor Gokhale had to climb up and spend a bad night. (Autobiography, Jawaharlal Nehru)

Sweet Reasonableness

IN front the enormous audience raged like a white sea, Mr. Gokhale, the leader of the Moderates, stood beside his old extremist-friend and opponent with both arms stretched out to protect him. In another second a wave of men brandishing long sticks rushed over the platform, table, chair, Moderates, and all.

But I had time to time to recognise how that little action revealed the man. "Sweet reasonableness." "Sweetness and light", these are exactly the qualities that Mr. Gokhale possesses, and with them he has courage, rather a rare combination.

Other leaders of the Indian Reform movement have greater rhetorical power, more popular ways and perhaps wider influence with the common people; but I know none who gives such a sense of confidence of clear and definite aims and of a reasonable estimate as to what is possible and what is not. (*The New Spirit in India* by H. W. Neevinson)

Sir? No Sir!

I REMEMBER in London when he had just an offer made to him of Knighthood, I happened to go to see him. And he said, "What shall I do with it? If I accept this honour shall I not cease to be Gopal Krishna Gokhale whom my friends love and are familiar with?" "Sir Gopal Rao Gokhale," he said, would seem to erect a barrier.

He was too knightly, too chivalrous in his soul to accept the title which he thought would act as barrier for men many of whom were humble in position but were dear to his noble heart. (Dr. Besant)

Madge Badgered

I HAPPENED to be present when the Public Services

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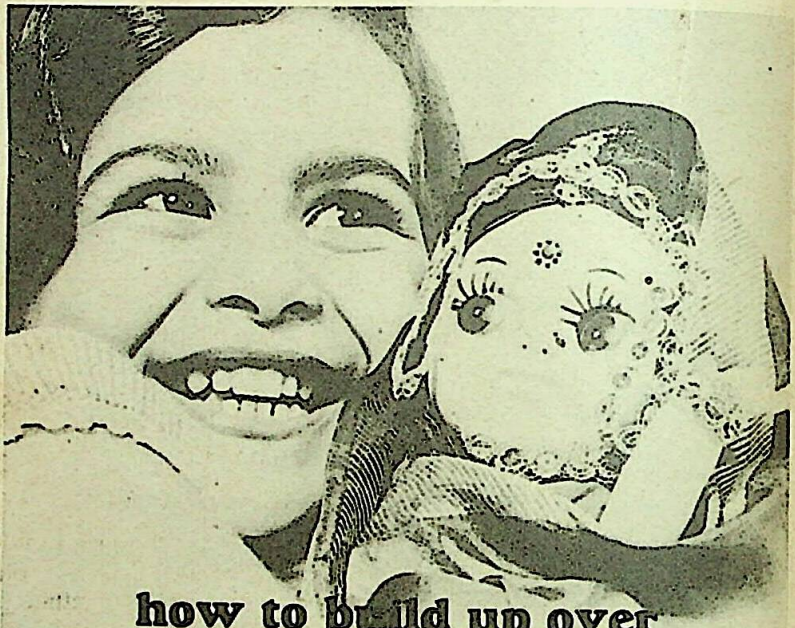

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Commission visited Madras and was invited by the ever hospitable Natesan to his house. I was talking to Mr. Madge, I.C.S., who was then a Member of the Viceroy's Council on a bill in which he was much interested. At that moment Mr. Gokhale came up to us.

Mr. Madge said to Gokhale a little abruptly. "Oh, Mr. Gokhale, I was just thinking that the best of you do not come among us? Why do you not join us and work with us?" There was a moment's silence and then Mr. Gokhale drew himself up to his full height and said, "We will never come among you Mr. Madge until you are prepared to treat us as your equals." (Dr. Besant)

Storm in a Vessel

I STARTED for Engand for the third time from Bombay on May 31, 1912. By a curious coincidence, Gokhale happened to be my fellow passenger and I immensely enjoyed and profitted by his company.

One incident comes vividly to my mind. An English merchant who had business relations in the East was returning and was among the passengers. One morning at the breakfast table the conversation turned upon the amount spent by the Indian Government on education. He in a supercilious manner exclaimed, "What, we are not spending too much on Education?"

Gokhale at once flared up and said, "Sir, what do you mean by 'we'? Am I to understand that England raises a sum by subscription and spends it as charity for Education in India?"

Gokhale was always known to be of imperturbable temper and this was the only occasion I saw him lose control of it. The effect at the breakfast table was almost magical. Everyone kept quiet." (Sir P. C. Ray)

Dutiful Gateman

GOKHALE entered the Deccan Education Society as life member. Ranade was then, as even now, the father and founder of National movements.

In 1885 the Deccan Education Society was to enter a new phase of activity. The Bombay Governor was to inaugurate the ceremony. It was a unique function for the residents of

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Poona. The number of invitees was limited with numbered cards. Mr. Gokhale was asked to receive the guests at the door. The Honourable Mr. Ranade (as he then was) could not show his card, and Gokhale would not allow him to enter as the latter had not seen the former before.

It created a sort of uneasiness in the hall, and the senior member of the Society intervened and took Ranade in the hall. The ceremony passed off then smoothly but it touched the delicate heart of young Gokhale.

Six months or so passed and he was, all of a sudden sent for by Mr. Ranade. All quietly Ranade asked Mr. Gokhale to take charge of the Secretaryship of the Sarvajana Sabha of Poona.

Mr. Gokhale first eased his heart by expressing his regret for the last mentioned incident, but Ranade with a smile said that the incident revealed Gokhale as the fittest person for the work now being entrusted to him.

This, in short, was the beginning of the relations between his great Guru and his disinterested disciple which commenced in 1886 and lasted to the last. (Patwardhan)

Extremist Extricated

AT the Surat Congress held in 1907, there was a split between the Extremists and the Progressives. Tilak, the extremist leader, came and stood on the platform with folded arms refusing to move till he was heard.

When the President Dr. Rash Behari Ghose asked him to wait till the formal business was over, Tilak refused to obey. The moment was tense and the followers of both the parties were preparing for the fray.

Understanding the delicate situation forced on the house by Tilak, Gokhale jumped and stood in front of Tilak, his political opponent and stretched out both his arms to protect Tilak. Gokhale was just in time, for immediately sticks, tables and chairs were thrown and men brandishing their sticks got up the platform to attack their opponents. But for Gokhale's timely action, Tilak would have been injured in the melee.

When Pugree won over "tilak"

THE Prince of Wales (later King George V) was visiting India in 1906, and there was considerable divergence of opinion in the Congress at that time regarding the question of extending him a welcome.

Tilak said that he would oppose the proposal in the open sesion of the Congress of 1905, of which Gokhale was the President. Gokhale however was anxious to get the resolution passed without any dissent. For this he pleaded with Tilak and

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Lajpat Rai to stay away from the open session of the Congress till the passing of the resolution.

When the matter was being discussed in the Reception Committee room, Gokhale felt that Tilak would not budge from his position. Gokhale, pleading with Tilak, took off his *pugree* and placed it at Tilak's feet. Tilak was completely disarmed.

Tilak nobly responded by agreeing not to attend the opening session when the proposal to offer a welcome to the Prince of Wales would be discussed.

Churned at Charni Road

GOKHALE would neither remember the roads in Bombay while walking, nor its topography. When he and his classmate Karmarkar went to Bombay to sit for the first B.A., Examination, they were put up at the Elphinstone Hostel.

Karmarkar and his friends wanted to play jokes with Gokhale and took him with them along unfamiliar roads. On their way back, both Gokhale and Karmarkar were walking abreast talking, and the impish Karmarkar purposely lagged behind, and disappeared into a bylane. But Gokhale, thinking that Karmarkar was with him went on talking and walking.

The road he was taking was not the correct one, but Gokhale did not know it. When Gokhale turned to his side and did not find Karmarkar, he turned back and ran shouting "Karmarkar, where are you? Why have you left like this?" and came to the place where Karmarkar and his friends were standing and watching the fun.

They all laughed over the incident and went back to the Hostel. Gokhale, the loveable companion, did not get angry but was as affectionate and friendly as ever. (Karmarkar)

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Burning Patriot

"THE very fierceness of his patriotism prevented him from becoming popular as popularity is often understood or rather misunderstood. He could not abide people with pompous talk and feeble nerve; and insincerity provoked him to open condemnation.

"Both morally and intellectually he was too quick and too impatient to suffer knaves or fools gladly. I remember on an occasion in the library of the National Liberal Club, he snubbed a member of the Indian Civil Service who gave us the benefit of his criticism of certain proposals which Gokhale was advocating.

"He bluntly asked him whether he had done any constructive work in the cause of India himself which alone can entitle him to appear or to be heard as a critic." (C.R. Reddy)

The Votary of Discipline

WHAT impressed him most in European life was not its freedom but its self-imposed restraints. "Look," he once said, "if you have a hundred Europeans at a social gathering there is not the least noise; they talk in low whispers, their movements, are characterised by dignity and repose, but a similar number of Indians..." and he never finished the sentence.

"Do you think" he once asked me, "that the social and political theory of England would have been possible if the people were not under a strict regime of self-imposed restraints?" To him beauty and order were almost convertible terms. There could be no beauty unless there was order and all order was beautiful. I do not know if this is an aesthetic perversion, but I have always attributed his strong feeling for order to his training as a mathematician. (C.R. Reddy)

Wing for a Nightingale

IN a letter to Smt. Naidu who was then in feeble health he asked, "Why should the song bird have a broken wing?" And *Broken Wing* became the title of the most moving of the volumes of the gifted poetess. (C. R. Reddy)

History Aboard a Steamer

WHILE sailing form Southampton to Cape town in 1912, Gokhale entered a tournament of games and amusements. One of the items was to carry some thing indicative of the name of some well-known book in English literature.

Gokhale told me that he did not know what to carry about which would indicate in a clever enough manner any of the well-known books. At the last moment just as he was dressing he found the programme of the tournament

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REHABILITATION AND RELIEF OF LEPER PATIENTS

Lakshmanjhula is about 3 kilometres from the town of Rishikesh, on the side of the River Ganga, in the State of Uttar Pradesh. Since nearly 30 years or so, a large number of leper patients have been staying on the road-side in this area. The Colony of Lakshmanjhula has been a location of these poor patients, begging on the road, living on chance income from stray charity given by passers-by and pilgrims. This Colony consists of about 92 persons whose living conditions were extremely hard, exposed to inclement weather and the dust of the road. Apart from an unknown tomorrow, they had the problem of medical attendance. Much worse, they could never imagine that they belonged to human society, as they had lost that status.

A few ardent devotees and well-wishers, latterly, decided to dedicate themselves for working vigorously to redress the sorrows of these helpless ones on the road, and managed to rehabilitate them, after strenuous effort by erecting some hutments for their stay, by providing them with medical aid, by assuring them of their tomorrow, and furnishing facilities to start in a humble way some handicraft work, so that they may raise themselves to the undreamt-of confidence that they are also human beings.

This honestly undertaken unselfish service took a tangible shape quickly and the Centre was registered under the Societies Registration Act XXI of 1860.

The patients are located in a place of well-known public interest, and there is much more to do to make them self-supporting. What has been achieved is an initial step requiring generous sympathy for furthering the project of rehabilitation which is yet to reach completion. The number of patients at present being 92 (many of them are totally handicapped), their maintenance expenses: (food, medical aid, and the like) come to about Rs. 10,000/- per month. Here is a noble Cause, and kind-hearted persons are requested to lend their helping hand to these poor souls. **Donations to this Centre are exempt from tax at the hands of donors under Section 80-G of the Income-tax Act.**

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on the table. He pinned that to the breast of his coat and went on deck.

And when the master of revels asked him for the solution of the puzzle, which nobody could solve, he took out the programme and said, "The History of our Times" by Justin McCarthy." And with boyish glee he told me that he won the prize—the prize for English literature! (C. R. Reddy)

I remember his telling me once that feeling without power was hysterics, and power without feeling was brutishness. A nation should be neither hysterical nor brutal; it should be human; it should strive for what it can to accomplish and it must accomplish, with due regard to the higher laws of our beings all that it is capable of. (C. R. Reddy)

Berth Denied due to Birth

GOKHALE applied for a first class berth in one of the steamers going to Cape Town. He was informed by the Company that he being an Indian could not be given single berth because no Europeans would care to occupy the other berths in the cabin, as the Europeans had a rooted objection to bunk with Indians, especially in the South African boats.

Gokhale replied that he was not prepared to pay for more than one berth and if no Englishmen would care to share the cabin with him he was quite resigned to monopolising the whole cabin, but would on no account pay for the unoccupied berths and added that if the Company would not issue a ticket on those terms he would appeal to the Chairman, who I believe was Lord, Sutherland. As there was fear of this personal incident developing into a political issue, wiser counsels prevailed and he was given a ticket and I believe the whole cabin. (C.R. Reddy).

Kingly Reception

LORD Crew, the then Secretary of State for India felt perturbed by the possibility of similar or worse incidents occurring during Gokhale's tour in South Africa, and like the generous man and able diplomat that he was, he wanted to prepare the ground for the full social recognition of Gokhale by the aristocracy, if it could be called an aristocracy, of South Africa. So he arranged a dinner, with Gokhale as one of the guests at which no less a person than His gracious Majesty, the king had condescended to be present. (C. R. Reddy)

Concentration is the secret of strength in war, in trade, in short, in all the management of human affairs.

—Emerson

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RECALLING A GOOD DEED...

I BOARDED the bus at Cuddapah. Though the bus was crowded to capacity, I was given hope by the bus conductor of sitting accommodation by adjustment with the co-passengers as the bus moved on. I therefore decided to travel as a standing passenger. Soon, we sped in the direction of Kurnool.

Thirty minutes passed on, but, the bus conductor could, not persuade any passenger to provide me with sitting space. "It often happens that even women and elderly persons have to travel long distances as standing passengers, and why not I, once in a way?" I thought. This drove away the thought of discomfort from my mind, and I began chanting a favourite *mantra* to spend the time in peace.

Ninety minutes rolled on, when began a conversation between a co-passenger and me. Judging from appearance and dress, he belonged to the poor class. He was an adolescent, not more than 20 years of age. He was seated close to me.

"How far are you travelling?" he asked me. "Upto Kurnool," I said.

He paused for a few moments and asked, "Are you going to stand in the bus like this for three more hours?" "Yes, perhaps, I have to." I replied.

After a few moments he said, "You may sit in my seat, and I shall stand in your place."

I was pleasantly thrilled at this gesture of this rustic lad whom I answered, "My dear boy, thank you. Your very offer of your seat to me gives me strength, both mental and physical. I am strong enough to stand without much strain."

I had already decided to go through the fun of standing in a travelling bus, and I continued.

A few moments later my young friend complained, "But, if you stand like this your legs will ache." This village lad could imagine the pain that an old man's legs would give him

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on continued standing in a jolting bus. It was this feeling of compassion that prompted the boy to repeatedly offer me his seat, not merely the spirit of courtesy and sacrifice. "I will take your seat the moment my legs start giving me pain. Till then, I will stand," I said, and continued to stand.

Two minutes later, this remarkable villager coolly vacated his seat, sat down on the floor of the bus, and called out to me, "I shall sit down here, and you may sit in my seat comfortably."

I then had to obey him implicitly for I could not find words to answer him.

Dr. S. Pinakapani M.D.,
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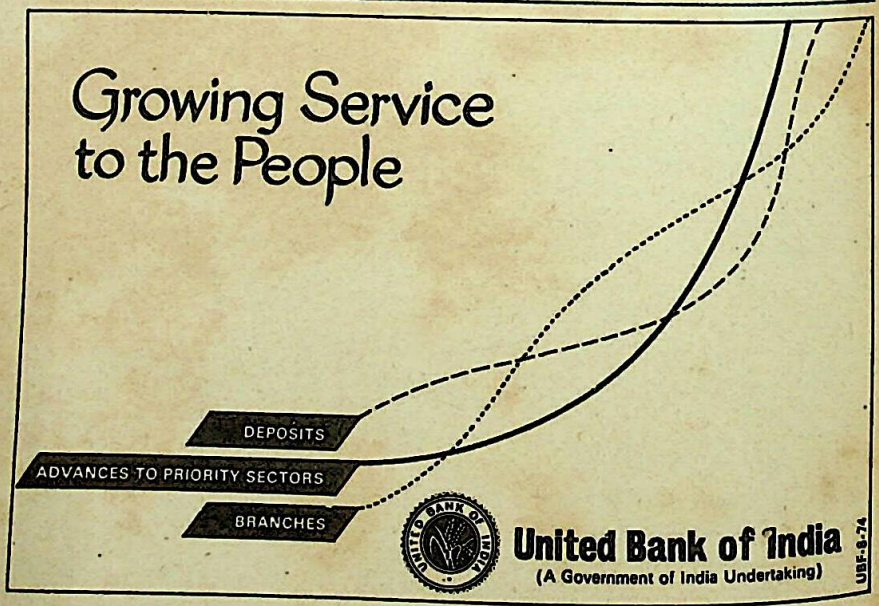

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Significance of Cow Protection in India

—*a historical and cultural perspective*

SWAMI MUKHYANANDA

"THE question of protection of the cow is confused as a question of Hindu religion. This is a completely wrong assumption which must be corrected for all time," writes Shri C. N. Vakil in his article on *Economics of Cow Protection* in the *Bhavan's Journal* dated May 6, 1979. He has also presented the relevant economic factors which support the need for cow-protection in India.

However, the idea of cow-protection, i.e. ban on the slaughter of cattle (cow and its progeny), has got complicated, because in India, as in Semitic countries, from ancient times all social, economic, political, ethical and philosophical ideas have been propagated in and through the religious framework, as it considers the spiritual goal as the converging point of all these disciplines.

So, it is natural that a large number of Hindus support cow-protection on the basis of religious sentiment, since many of them are not conversant with the origin of the idea or the central place that the cow occupies in Indian economy, nor have they the necessary historical perspective.

And even Governments which oppose legislation to ban cow-slaughter absolutely, treat it as a matter of religious prescription or prohibition and do not wish to antagonise the 'minorities.'

Thus the idea of cow-protection in India is complicated by

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religious sentiments and political considerations. As such its origin needs to be analysed in the proper historical perspective, and its cultural significance explored.

As it is well known, India has been a land of many races, languages, and religious creeds from the most ancient times, and different peoples have had different rituals, customs and manners, and food and dress habits.

It is certain that people then were mostly non-vegetarian, and ate fish, meat, and probably beef too, though we have no early records other than the Vedas. It is seen in the Vedas and epics that beef was often eaten,[1] rather it was prescribed as highly efficacious to have intelligent progeny.[2]

But as the society developed in spiritual and religio-philosophical ideas, religious sentiments also became refined and some of the non-Vedic religious creeds like the Jaina and the Buddhist prohibited meat-eating altogether, or discouraged it. In the Vedic fold also there arose two sections, one continuing the non-vegetarian diet, the other prohibiting it. Even earlier, there were those who sacrificed animals during *yagas* and *yajnas*, and those who made vegetarian substitutes for them, like gourds, pumpkin, sugar-cane, or animals made of flour, using *kumkuma* (red-Oxide) or other devises to simulate blood. These sentiments, which held the sacredness of all life, grew in course of time among all the religious creeds in the whole country, and all over there were vegetarians and non-vegetarians irrespective of their religious affiliation. Some creeds like the Jaina and the Vaishnava totally prohibited not only non-vegetarianism, but also injuring even insects and other small creatures (*Ahimsa*).

The evolution of these ideas was helped when agriculture was developed and people gradually settled down from nomadic life of grazing cattle and sheep, or hunting and gathering wild products of forests, into village-communities doing large-scale farming in addition to animal-husbandry to sustain life. Gradually there was development of trade and intercommunication amidst different peoples in the country. Cities grew, civilization and culture developed, and higher thought and noble sentiments appeared. States, small

1. See **The History and Culture of the Indian People.** Pub. Bharatiya Vidya Bhavan, Bombay, under **Food and Drink:** Vol. I—**Vedic Age** (up to 600 B.C.), p. 396; Vol. II—**The Age of Imperial Unity** (600 B.C. to 320 A.D.), p. 577; Vol. III—**The Classical Age** (A.D. 320 to 750), p. 578, f.n. 6.
2. **Brihadaranyaka Upanishad:** VI. 4. 18.

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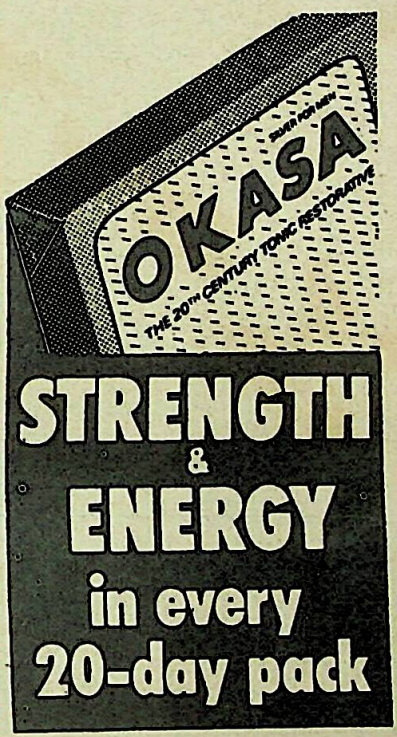
and big, were organized in due course and these higher thoughts and noble sentiments spread to all communities due to interchange of ideas and mutual influence of the different peoples. Though non-vegetarian diet was still predominant in most sections of different religions, the sanctity of animal life came to be recognized by all, especially due to the spread of Jainism and Buddhism.

As it is now, even more so previously, the vast majority of people of all communities lived in villages and the central place of the cow in the agricultural and household economy was deeply felt. The cow's milk and its products gave nourishment to the household and specially sustained the children; they could also be sold in the cities to augment the income; it gave the draught bullocks to till the fields, thresh corn, draw the carts to the markets laden with the produce, or serve the family as a means of travel. Its dung provided the manure to the fields and, being germicidal, it was also used for plastering the floor, and walls of the hut mixed with earth. When dead, its skin, bones, horns, etc. were useful in so many ways, including for making foot-wear, combs, buttons, blowing horns, etc. The Indian cow is beautiful in shape and has a very gentle, amiable nature with soft trusting eyes.



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Gandhiji described the cow as 'a poem of pity.' In the villages, they were part of the household and loving companions with their own names and responding to calls. It is therefore natural that a sense of friendliness and gratitude should arise towards this most economically useful genial animal in the minds of the Indians. When one does not wish to see even a pet dog or cat killed, will it not be all the more so with regard to the cow on which so much of their lives and emotions depended?

Added to this, when man in India developed higher human sentiments and realized that all are creatures of the one God and the Divine resides in all, it was thought necessary that the cow, at least, which was such a useful companion, should be declared non-killable (*aghnya*), and beef-eating forbidden, as a symbol of this sentiment towards the animal world, since it was not practicable to extend it to all animals in the prevailing state of society.

This idea was readily accepted by the followers of all the religions then prevailing in India, Vedic as well as non-Vedic. It is also well to remember that what is called the present Hinduism is in itself not a single religion but a federation of religions with some common elements, brought together under the principle of Unity in Diversity.[3] Even at present all the religions of Indian origin, apart from Hinduism, i.e. Jainism, Buddhism, Sikhism, etc. accept it. It is also said that certain sections of Muslim and Christian converts also adhere to it.

Cow-protection, therefore, really is not a question of the religious sentiment of any particular religion, but a question of higher human sentiment and values of Indian culture.

The real question is: Is man merely a self-centred, rational animal who seeks to use everything for his own use on the worldly plane, or has he some higher spiritual values? Is the whole world meant for man only, or do other creatures also have a right to live? *Is man, who ungratefully kills all animals which serve him and eats them up, really superior to the dumb animals which serve him in vari-*

3. Swami Vivekananda pointed out in 1893 at the World Parliament of Religions at Chicago in his **Paper on Hinduism:** "From the high spiritual flights of the Vedanta philosophy, of which the latest discoveries of science seem like echoes, to the low ideas of idolatry with its multifarious mythology, the agnosticism of the Buddhists and the atheism of the Jains, each and all have a place in the Hindu's religion". **Complete Works of S. V.,** Advaita Ashrama, Calcutta, Vol. I. (cf. also footnote 10).

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ous ways and get killed and eaten up? This should provoke some thought.

If man cannot use his higher endowments to cultivate higher unselfish sentiments, how is he superior to other beasts? Rather he should be considered worse than them. He can boast of his achievements and greatness before other men, but can he do so before an Omnipresent, Omniscient, Merciful God? As it is said, "Unless man erects himself above himself, what a poor thing is man!"[4]

It is from this higher human point of view that killing of cows and eating of beef was banned in India, as a representative of the animal world, although at one time it was freely eaten by all. Though economic factors helped this idea to grow, and they were and are still valid, the sentiment behind treating the cow as *aghnya* is more profound. Otherwise, the killing of useless, uneconomic, or even burdensome cattle could have been sanctioned. One cannot look at all things in life only from the purely economic profit and loss point of view, for man is not a mere economic animal, but a spiritual being 'made in the image of God.' Or else, one can argue with equal justification that all old, useless, burdensome people can be despatched from this world to make it pleasurable for others. Why not? If you are not prepared to do it, some barbarian invaders may think it very right and useful to do so, for those who are powerful decide the issue about right and wrong. Hitler decided that all the Jews must be exterminated, and did it to some extent. History records many instances of extermination of the helpless by the powerful.

It is only the purely materialistic and hedonistic outlook, which considers the enjoyment of man the central purpose of the world at the cost of all others, that makes us think of everything in terms of human aggrandizement. Unfortunately, this has found support from the wrong interpretation of some passages in ancient religious books of Semitic origin or those influenced by them.[5]

4. Cf. Shakespeare, (Measure for Measure, I. ii.): "But man, proud man,
Drest in a little brief authority—
Most ignorant of what he is most assured, His glassy essence, like an angry ape,
Plays such fantastic tricks before high heaven,
As makes the angels weep."

5. Bible, The Book of Genesis, I. 27-28: "So God created man in his own image (after His likeness, I. 26) ... And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over

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It is one thing that man is weak and cannot put all the higher ideas into practice at present, and it is quite another to justify selfishness and cruelty basing them on some old books. Is the human soul to be imprisoned in the Holy Books of long ago for ever? Is Truth to be found in the books or in the Soul? Do books make man, or man makes the books? If we confine ourselves to old books for ever, mortgaging our intellect and reason, and give up all seeking after Truth, all progress, social or spiritual will be at an end.

In India, people were bold enough to go beyond the temporal injunctions of the Holy Books and have even discarded the *yagas* and *yajnas* of the Vedic type. Even conceptions of God have been improved upon to accord with the Supreme Reality. Man should be a seeker of Truth (or God) which is Infinite and unfolds Its many facets to us in time. If the books help us in our seeking and realizing It, we can take their help to that extent, but they should not be allowed to imprison our reason and constrict our vision. Their ritualistic, social, and temporal ideas, mixed up with Eternal Truths, need to be separated and reinterpreted to suit the needs of the growing human values and spiritual ideas and ideals.

However, is it right for anyone to object to noble causes quoting scriptures? Scriptures may allow or prescribe some ritualistic performances. But they cannot be treated as obligatory on all for ever against all higher sentiments. What is obligatory in scriptures are the eternal moral and ethical injunctions, and love of and service to all God's creatures. Violence, injury, hatred, killing, destruction, etc. cannot be treated as obligatory injunctions in the realm of a Merciful God (*Al-Rahman, Al-Rahim*),[6] who is of the nature of Love.[7]

---

the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Does this, according to these interpreters, mean that God also behaves like them since man is made in His likeness? Should they not protect all creatures in the Divine way? Is having dominion the same thing as eating them up? I. 25 says God saw his sub-human creation was good. And in I. 29 and 30, it is clearly stated that the products of herbs and trees shall be for the meat (food) of both man and beast.

6. Cf. Al Quoran.
7. Bible, N. T., See First Epistle of John, 4, 16: "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." ... "If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God

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The true and ultimate purpose of all Religion, in its various racial, geographical, and temporal expressions, is to lead man to God, to divinize him, and to make his character sublime, and not to make him merely a follower of some Book.

It was seen above that the great human sentiment of holding the cow *aghnya* has an all-India basis, supported by the followers of all religions that originated in India.

It is in the fitness of things that people professing other religions which came from outside and have made India their home, should respect this national sentiment and conform to it if they consider themselves children of the soil and are one with the people of India. They must not think themselves as guests in this country and have nothing to do with Indian culture or its sentiments and at the same time keep demanding this and that. In weal and woe they must identify with the country.

---

whom he hath not seen? And this commandment have we from Him, that he who loveth God love his brother also." (4.20, 21). And as St. Francis of Assisi and other great saints of all religions have pointed out, all the God's creatures, including animals, are our brothers and sisters.

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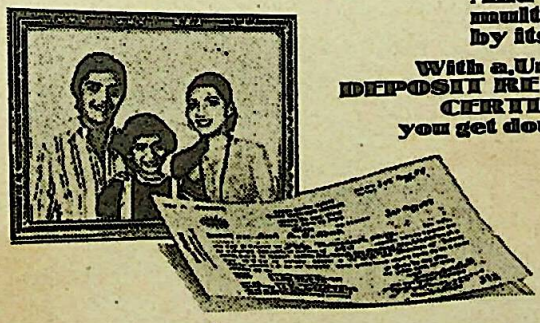

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It will be good for them to remember that it is the vast majority of the people in India who have on their own accord enacted a secular constitution and given them an honoured place in the country, and to try to get into the mainstream of national culture. They may easily substitute the goat for the sacrifice, if at all needed, and eat meat instead of beef, at least in India. Really, what Religion wants us to sacrifice are the animalistic tendencies within us. That is what the great saints of all religions have taught. Anyway, it is no great self-denial to sacrifice some other animal instead of the cow, to be in harmony with Indian sentiment, just as the Vedic people used substitutes. It may also be wondered how some political parties are prepared to wound the higher sentiments of the vast majority of the people of India belonging to different religions to appease the obstinacy of some 'minorities' in the name of religion.

If on the ground of honouring the religious sentiments of some, if cow-killing can be allowed, then on the same logic some sects should be allowed head-hunting and human-sacrifice which is their religious custom.[8] *Soma*-drinking was part of Vedic religion and wine-bibbing is considered necessary by some Tantric sects. Then why should prohibition be enforced on all? Again, some want to convert others to their fold by force or by hook or crook to increase their numbers, because their religion wants it, forgetting the meaning of real conversion which is transformation of character. Some others would like to break all the idols and temples of others because their religion teaches it, forgetting that the real idols to be broken are within oneself—the mean tendencies and attachment to material objects instead of to the One

8. Human sacrifice was quite common among some religious sects in olden times all over the world.

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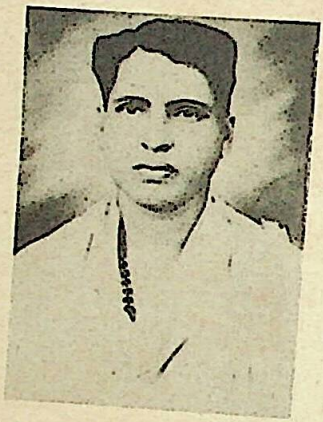

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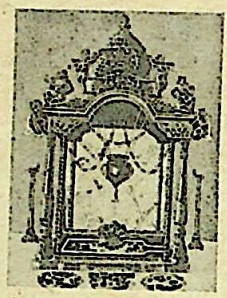

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God of all. Such attitudes set up a chain of action and reaction vitiating the whole atmosphere.

If one supports such recalcitrant narrow attitudes, on the plea of minority religious sentiment, then no progressive legislation can be enacted for the welfare of all, or any higher human or spiritual values cultivated, and man will remain imprisoned in the meshes of antiquated, obscurantist ideas and ideals. If 'minorities' want their sentiments to be respected, is it not in a greater measure their duty that they should respect the sentiments of the vast majority of the people of India?[9]

India is an ancient country with its own individuality. It has been experimenting with some universal spiritual ideas and ideals like Infinitude of Truth or God, the divinity of all existence and the solidarity of humanity, Unity in Diversity, etc., and trying to realize certain noble human values. That is why she has enacted a secular constitution in spite of grave provocation.

If India is to maintain its individuality, it must base itself on

9. "It is known that during the reign of Akbar, the State had imposed a ban on cow slaughter. This policy was in vogue for three centuries till it was abandoned by the British who wanted beef for their troops."—Prof. C. N. Vakil, Loc. Cit.

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its ageless culture and synthesize with it the social and spiritual values of other incoming cultures as also the newly emerging modern values and evolve a broad and universal culture. This cannot be done in a vacuum, nor without a central rallying point. India cannot simply be treated as floating in the air, rootless, to serve as a newly discovered continent, free for all who step in to exploit it as they please.

All sections must integrate themselves to the country's culture, benefit by it and contribute to it, while each community retaining its individuality, thus adding to the richness of Indian culture. This has been the age-old genius of India.[10]

We have treated above only one aspect of the cow-protection problem. It is not enough simply to ban slaughter of cattle. Equally, or rather more important is the treatment of cattle as well as all other animals, of which cow is a symbol, in a really kind and humane manner in our dealings with them in the light of these higher human values and sentiments of Indian culture. Most people are not moved by these; they pay no attention to them and are often harsh and cruel in their behaviour towards the animals which serve them, though they may not directly kill them. A real transformation is necessary in this respect to make cow-protection meaningful and help mankind in its spiritual evolution.[11]

□ □ □

10. It will be useful to recall what Justice M. C. Chagla, a true Indian Muslim with vision, wrote in **Bhavan's Journal** last year: "I might point out that Hinduism is the only religion whose main characteristic, which I most admire, is its tolerance. It has no Pope, it has no dogmas, it does not issue Papal "bulls' commanding its followers to follow a particular mode of life. It accepts and embraces within its fold all schools of thought. You can be an atheist, an agnostic, a theist and yet be a Hindu. But then it is wrong to look upon real Hinduism as a religion. It is more a philosophy and a way of life. ... The French, with their sense of logic and precision, call all Indians irrespective of their caste or community 'L 'hindus'. I think that is a correct description of all those who live in this country and consider it their home. In the true sense, we are all Hindus although we may practise different religions. I am a Hindu because I trace my ancestry to my Aryan forefathers and I cherish the philosophy and the culture which they handed down to successive generations." (Vol. 25, No. 2, Aug. 27, 1978).

11. See Shri N. S. Ramaswamy's illuminating article on 'Animals and Society', **Bhavan's Journal**, Vol. 25, No. 23, 17 June 1979.

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SWAMI RAMDAS

N. NANJUNDA SASTRI

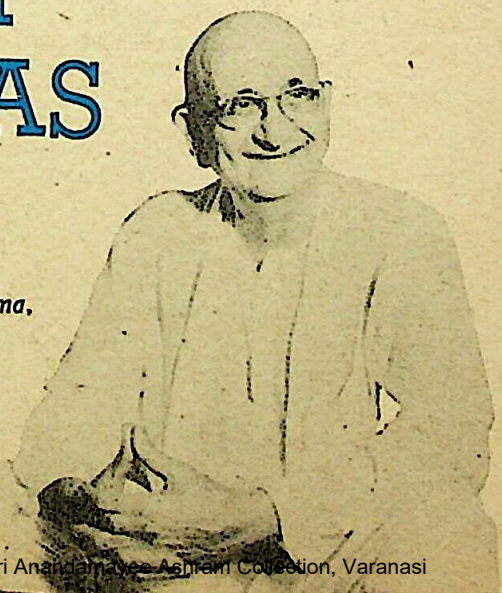
With his childlike simplicity and utter faith in the redeeming power of Rama Nama, Swami Ramdas brought bliss to many a soul in distress.

This review article brings into bold relief the saint's ineffable goodness.

AUROBINDO's great observation that the hero, the *rishi*, the saint, are the natural fruits of our Indian soil and there has been no age in which they have not been born has the force of an axiom. So is the statement of Swami Vivekananda that India is a *Punya Bhoomi* where the good and the pious are born before attaining *Moksha*. Blessed are we that are privileged to see and hear quite a number of these chosen men of God who are born in India to dispel the darkness of *avidya* and light the path of *Dharma* and guide us along with tender affection and loving solicitude. Among these sadgurus Swami Ramdas holds a place of unique distinction.

Swami Satchidananda's recent work, *The Gospel of Swami Ramdas*,* presents the saint of Kanhangad in all his glory and greatness and in his pristine state.

It is not a biography, but a record—faithfully done—of all that the saint said and did during 1951 and 1957. Swami Satchidananda plays the Boswellian role remarkably well. Gifted with a keen sense of observation and a retentive memory, the faithful disciple records his master's words and deeds with meticulous care. The result is a splendid portrait of the "laughing philosopher" drawn lovingly but realistically with even the minor details



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thrown in. The image is built up in the words of 'Papa' himself and that makes the account authentic. Mother Krishnabai, known the world over as Mataji, who served Ramdas for well over 35 years, and was an integral part of his life and activities, provides not only the essential background for this unique record, but also the supporting materials and details.

The story of Ramdas is the story of an ordinary man—Vittal Rao—who was unsuccessful in life—both public and private—, who by sheer strength of will and of *Rama Nama* gained a vision of Lord Krishna, realised the purpose and meaning of life, became a philosopher and *guru*, acquired wonderful powers and a halo, and transformed, guided and led many seekers and *sadhakas* along the eternal path to the Holy of Holies.

In spite of the height he had reached and the consequent stature he had gained, Ramdas remained humble and simple. He likened himself to a child in the presence of other saints and *Swamis* (page 352). He also repeatedly pointed out that the appellation, "Swami," did not suit his name at all, as it did names such as Shivananda, and Vivekananda (page 353). In fact, he gave up his ochre robes and went in for white. He always considered himself a real Ramdas—one in the service of God.

Swami Satchidananda's book is a veritable treasure house. We have in it not only a revelation of the charming personality of the great saint of Anandashram, but also a succinct explanation of a variety of religious experiences. Since it is a record, like a diary, of almost all the daily activities of "Papa," we find him to be free, frank and forthright. His answers to devotees' questions are lucid, unambiguous and convincing. His knowledge born of experience and his scholarship, born of wide reading, are amazing.

The book as a whole presents the gospel of Swami Ramdas. Here are a few extracts which highlight his teaching:—

★ "In the *mantra, Om Sri Ram Jai Ram Jai Jai Ram, Om* stands for Nirguna Brahman, *Sri* for Jaganmata or Shakti and *Ram* for Saguna Brahman.

★ *Shakti* is the dynamic aspect of Shiva. Shiva is the eternal, Changeless Reality. Its dynamic aspect Shakti takes all the forms. That is also called Prakriti. Shakti can again be described as two—Parashakti and aparashakti. Parashakti is that which is beyond all *gunas*. Aparashakti is that which manifests itself as and in all *gunas*. Ours is to surrender to Parashakti.

★ *Ochre*: Sanyasis put on ochre cloth. Buddhists put on yellow cloth. Ochre colour is a mixture of yellow and red, with

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more of red in it. That is the colour of fire. If a *sanyasi* is seen at a distance, from the cloth you make out that the desires of his lower nature are aflame. If a Buddhist monk wearing yellow cloth is coming, you understand that even as the dead body is yellow in colour, the monk is dead to the world, i.e. his desires are all dead.

☆ *Nirguna and Saguna*: They are like the sun and its rays. The rays are not different from the Sun. Nirguna is the changeless and formless spirit and Saguna is the manifestation. The Nirguna is beyond the intellect to comprehend. That is why He is called *achintyarupa*. He is the Purusha. He is also the Prakriti. He is Purusha and Prakriti together and also beyond both and he is called Purushothama.

☆ *Savikalpa Samadhi* is that state when one sees the effulgent form of God and enjoys divine ecstasy. Nirvikalpa Samadhi is that state when you have transcended all names and forms and you lose your little self in the nameless, formless and changeless being of God. So, Savikalpa Samadhi is Saguna Sakshathkar, and is within the three *gunas*. Nirvikalpa Samadhi is Nirguna Sakshathkar and is beyond the *gunas*. There is still a higher state in which you remain in the Nirvikalpa Samadhi and at

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the same time behold the whole universe as the form of God. One who is in this state, realising his oneness with the Eternal, lives and moves like a child seeing his Beloved everywhere. This is called Sahaja Samadhi.

★ *Triune Path*: Man has intellect, heart and body. He should use the intellect for *vichara*, i.e., he should discriminate between the real and the unreal so as to give up attachment to the unreal or the perishable things of the world, and meditate on the Real. In the heart he should develop love and devotion for God. With the body he must perform selfless work. Unselfish work will purify his mind, help his meditation and increase his devotion to God. All these three practices go together. This is called the TRIUNE PATH.

★ *Atman* is neither *kartha* nor *bhokta*. Atman is a pure witness of *prakriti* which is His own manifestation.

★ *Realisation* is an experience of the Absolute and is not a mental state.

★ *Intuition* is the outcome of the harmony of an illumined intellect and a purified heart.

★ *Miracles*: Powers are nothing, siddhis are nothing. To show some miracles here and there is very bad.

★ *Spiritual Power* is rarely imparted through talks or lec-

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tures. More is done through touch, look and thought—through silent communion. For the awakening of God-consciousness the saint simply looks at a person, or touches him, or thinks of him and the thing is done. The first method is compared to that of the fish that hatches its eggs by simply gazing intently at them; the second to that of a bird sitting on her eggs to hatch them, and the third to that of a tortoise that only thinks of her eggs in hatching them.

I could go on and on giving excerpts from the book for one's profit, pleasure and edification. But this would suffice. Here we have the real Ramdas covering the entire gamut, covering the three worlds, as it were, effortlessly but quite effectively. With his fine sense of humour, penchant for illustrative stories and anecdotes, with his benign and childlike, toothless smile and with his large and magnanimous heart, Swami Ramdas drove every lesson home, offered succour and solace to the distressed, spiritual help and guidance to the *sadhakas* and comfort and happiness to millions of devotees all over the world.

Swami Satchidananda's *Gospel of Swami Ramdas* is an excellently produced book. The jacket is ochre coloured and carries the *mantra, Om Sri Ram Jai Ram Jai Jai Ram,* in the saint's own beautiful handwriting. The bold caption is in white, the colour which the saint adopted. The entire colour scheme of the jacket is not only appropriate but also significant and symbolic. The paper used for printing, the types chosen and the format are all excellent. The book is satisfying both in contents and form. The only flaw is the typographical errors and printer's mistakes that have not been corrected.

Though priced rather high, at Rs. 95/-, the book deserves to be read not only by those who can afford to buy it, but also by those who can manage to borrow it.

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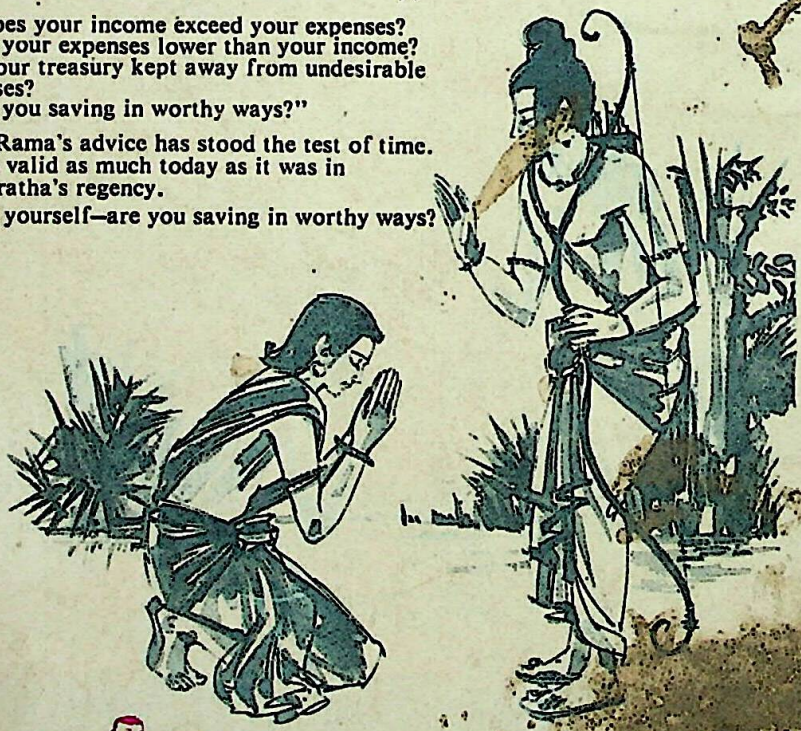

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